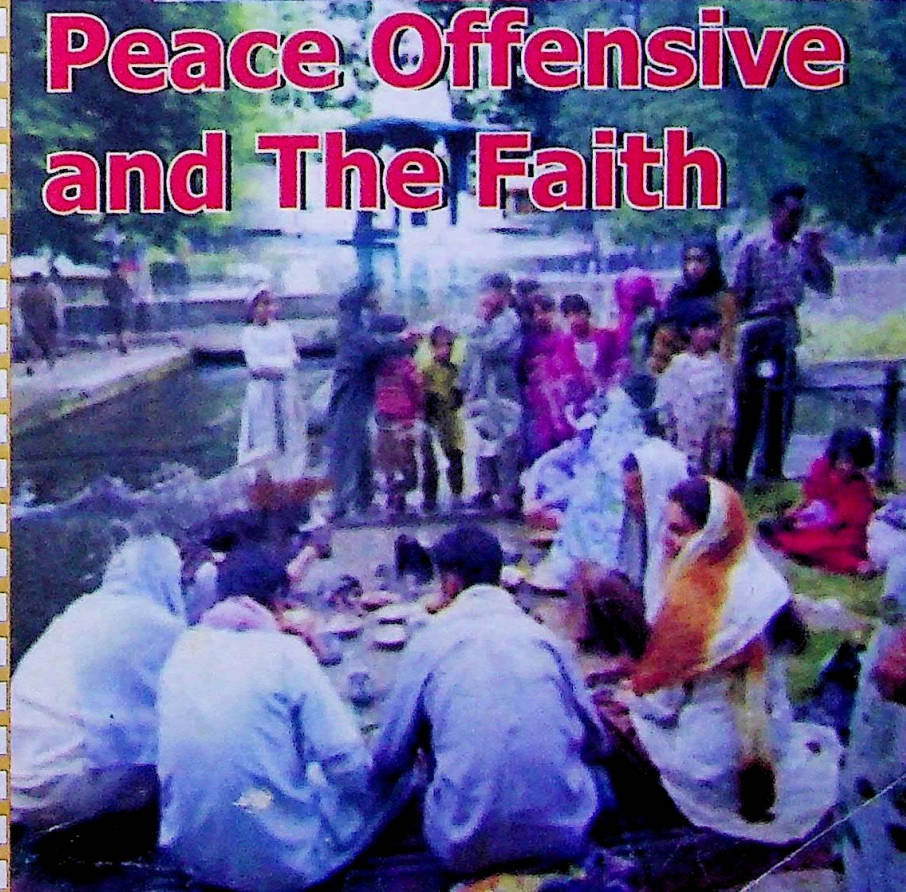
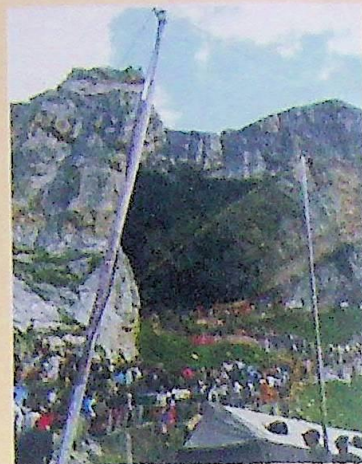
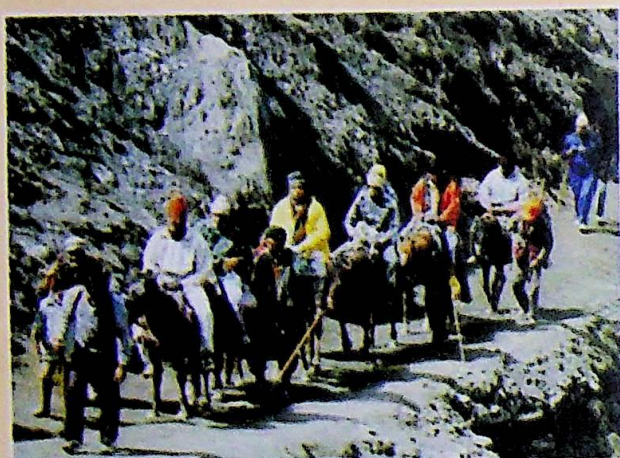
VICHAR

Bimonthly News Letter of JKVM **THE JAMMU KASHMIR VIEW POINT**

SAPTRISHI-5083 Rs. 20/- VOL:3/III MAY-JUNE 2007

Peace Offensive and The Faith

Amarnath Yatra — A Pilgrimage to Paradise!

June - July is time for the annual Amarnath Yatra - one of the most sacred and popular pilgrimages to the holy snow-clad cave shrine of Lord Shiva. Of all Hindu pilgrimages, Amarnath - situated at an altitude of 3,880 metres in the southern Kashmir Himalayas - is considered one of the holiest. *Darshan* at the Holy Cave is generally open from early July (*Ashad Purnima*) to early August (*Sharvan Purnima*).

Holy Cave

Treking route

Altitude: ***14,500 feet or 4,420 metres above sea level***

Temperature: 15 to -5 degree C

Sheshnag Lake

Vichar

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THE JAMMU KASHMIR VIEW POINT

Subscriptions = 500 / 600
Around 10,000
= Subscri. = 125-
Target = 250

Printed and Published by:
Ramesh Gupta on behalf of
Jammu-Kashmir Vichar Manch,
Rehari Colony, Jammu.

Editorial Offices:
404/C-19, Mahagun Estates
Shalimar Garden Ex-II,
Shaibabad, Gaziabad
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Price per Copy	Rs. 20/-
Yearly	Rs. 100/-
5 Yearly	Rs. 500/-

In This Issue

Target.

विशेष

Cover page: Photographs of of Hindu Pilgrims in Khir Bhawani and Mattan. 1. site of Badarkali tmple that was burnt. 2, 3, 4 photographs of Hindu house destroyed by Hooligans.

FROM PRESIDENTS DESK

Jesht Ashtami falls this year on 23rd of June and Har Chaturdashi on 29th July according to lunar tithi, it is also Guru Purnima (Vyas Purnima) or Guru Pujan Diwas. Evidently two auspicious days are falling together for us to pay obeisance to Mahamaya in her celestial forms, the two Ishta Devis; Rajnya and Jwala. We do visit in bulk the sacred Tulmula Khir Bhawani, the Rajnya and offer prayers to have blessings but the latter also being no less important in any sense; being one of the sacred Shakti Peeths still has less rush of devotees save a small gathering organised by Vivekanada Kendra Nagdandi. Jwala Mukhi the ferocious fire mouth that ashes anything, her seat is at Khrew just few kilometres from Awantipur or Pampore en route National high way. Shri Shree Bhairva has explained in detail to Bhaireshwari about the essence, prowess, power and domain of Jwala who created world phenomena from Sattva and nourishes it in Rajas and withdraws it under Tamas; he has explained the Mantra as well, that has the power to destroy the enemy.

We must make pilgrimage to all Ishta Devis irrespective of where we belong to, in order to receive the blessings to get back our lost honour and dignity.

In this Har (Ashard) another important reprehensible happening of 13th July 1931 cannot be lost sight of. Had happenings of 13th July 1931aroused our community from deep slumber and addressed the event in real perspective, discussed its invisible facets on the touch stone of the barbaric days of worst inhuman rule of heart less brute Pathans, it would have given our youngsters a ray of knowledge to understand the inner side of Kashmir ethos.

I must congratulate the Vichar Manch activists especially high office bearers who have taken this event as one of the task mission to collect the data and percolate, and transmit it to the community and country men far and wide. I appeal to all those who have any documentation knowledge to share with the office bearers of the Manch so that the truth is discerned from false propaganda. It needs debate with all those who view it on either side.

The deliberate attempts of the Govt to ignore, dishonour, and destroy the Hindu relics heritage rituals and places of belief hurts the sentiments, feelings and arouses a revolt within. Govt must stop it forthwith. After all 85% of the population is Hindu how do the ruling Govts afford to side line the very belief based on facts nourished for thousands of years with geological evidence.

RAM SETHU is not a discovery of the American Satellite but worshiped by Tamil Hindus for centuries. It was visible to naked eye to voyagers and has record in Chennai Gazette maintained by British Rulers who tried to name it as Adams Bridge for their political Governance. The truth is that Ram and his Army laid the Bridge to cross over to Sri Lanka. Govt of Tamil Nadu and Central Govt must take a leaf out of the sermons given by the eminent Jurist Retd. Justice VR Krishna Iyer, KT Thomas of Supreme Court and Parvátha Rao of Andhra Pardesh High Court besides the other eminent scholars who count the major benefits. We must ensure that it is also recorded as one of the wonders of Ancient Hindu engineers and Architects.

Every individual community is proud of its character. Some beat the chest with bravado while some with heroic deeds, some are proud of fiscal talents so on & so forth. We Kashmiri Hindus are Pandits and are surely, verily and fondly proud of that character. Now is it all to be proud of what we were, or we owe a duty to present that character in excelling manner as on today and days to come.

Pandit does not mean only bookish knowledge as to what is written where. It necessarily means whether that is correct or not by synthesis and analysis by the man who claims to be a pandit. By preaching after going through a pass time book especially on Vedantic sculptures and aphorisms one does no good to community. Pandit means authoritative holder of complete comprehensive knowledge of existence, sustenance and dissolution be it of matter or mind. H.E Parshuram, Gautam, Vashishtha, and Dhronacharya are some of the ideals our community should study, penance upon and be like.

EDITOR SPEAK

Public Mobilisation in Kashmir

कॅशीरि मंज़ छि सियॉसी सरगर्मी केन्छु कालु प्येठु हना तेज़ सपुज़मुच़। प्रथ कान्ह पार्टी तु राजैनतिक नेता छु लूकन मंज़ फेरूनुक भास दिवान। लुकु जलसन हुन्द सॅहलाब छु आमुत प्रथ दोह छु कान्ह न तु कान्ह कुन नतु कुनि जायु किन्ह नु तु किन्ह वॅनिथ लूकु मॅतिस पानस कुन फिरनुच कूशिश करान।

This increased political activism is going on for quite some time now. With an eye on the forth coming Assembly elections due next year in the state, political players are preparing for the big fight. It is good also Galvanizing public support by presenting one's view point on important issues of common interest is the civilized way of bringing about the change. In a democracy this is the only accepted way to mobilize public opinion in favour of one's view point. This public mobilization drive in Kashmir Valley is more welcome because of the fact that it is happening after a break of almost 17 years. It is, therefore, a welcome change and indicates a departure from the violent methods of bringing about the change in status quo.

परन्तु कश्मीर के मामले में यह सब इतना आसान नही है। कश्मीर समस्या के अनेक आयाम है। इससे जुड़े सक्रिय राजनैता भी अनेक प्रकार के लबादे पहनकर अपना–अपना समाधान सुझा रहे है। अधिकाशतः ये समाधान एक दूसरे के एकदम विपरीत होते है। फिर आतंकवाद अभी समाप्त नहीं हुआ है। सशस्त्र आतंकियों में अभी भी लोकतंत्र की इस सर्वमान्य प्रक्रिया को पटरी से उतारने की क्षमता है। आतंकयों तथा सीमापार स्थित उनके आकाओं को कम आंकना बहुत बड़ी भूल होगी। पाकिस्तान तथा पाक अधिकृत कश्मीर में जारी राजनैतिक अस्थिरता का प्रभाव भी घाटी में चल रहे लोक सम्पर्क अभियान पर निश्चित रूप से होता है। अतः आवश्यक है कि चुनाव की त्यारी लोक तान्त्रिक तरीके से जारी रखते हुए सम्भावित खतरों की अनदेखी न की जाए। सरकार तथा चुनाव आयोग की भूमिका महत्व पूर्ण होते हुए भी इसमें आम जनता की भागीदारी अनिवार्य हो जाती है। जनता जनार्धन की आकांक्षाओं का दबाव सरकार तथा राजनैतिक दलों को सावधान रखता है।

While it is very important to take forward this newly found momentum. Vigilance is necessitated by the fact that "Vested Interests" benefitting from the continuation of Terrorist Violence still have the capability to derail the process. There are other limitations of the ongoing public mobilisation Campaign most notable is the fact that an important aspect of democratic process is missing from Kashmir. No political party or for that matter no politician worth the name is demonstrating any interest in the minorities of the Valley. Displaced Community of ..... has be an side stepped. In spite of being the single largest minority of Kashmir and a vital component of Kashmiri ethos the community has been left with no space in the socio political milieu of the state. Even the so called mainstream political parties are pursuing the exclusive agenda. It does not augur well for the lasting peace in the strife torn state. For lasting peace and satisfying requirements of Natural justice it is essential that displaced community is involved in this process and given their rightful role in the affairs.

True the community itself needs to take the initiative, but being in an disadvantageous position it depends upon the powers that be for some affirmative action. Once some suitable mechanism is put in place after discussions with the true representatives, the community, we are sure, will not be found wanting in its duty towards motherland.

LETTER TO EDITOR

Kashmir: A Transformed society and a changed place

Kashmir is a changed place. Now, it is not what it used to be. It neither is what is claimed. Government and Media-both print and electronic- is echoing the oft repeated sounds of Kashmiri politicians of all hues that normalcy is fast returning to the land of Kashyapa. Physically away from Kashmir you tend to believe reluctantly though, that what is said may be true. Strong feelings for the place of your birth force you to take a chance and have a look. That precisely is what I did. I thought to visit the land of my origin to find and experience the change.

The change, as I said on the onset, is clearly visible. But Alas! Change is not on the claimed lines. It is the change in format and methodology of deliverance. Content is unchanged. It has rather become more extremist . I stayed in valley for quite a long time almost for three months. From my experiences I can safely say that having accepted the fact that "Azadi" once thought to be round the corner is as distant a dream as it used to be, the Muslim Society, exceptions apart, is venting its anger and frustration towards seemingly insignificant things. But in the process there lies a dangerous prospect of turbulent future.

I desire to share with my community the noticeable changes that I found and experienced. Peace, co-existence, harmony, morality and Catholicism are the casualty of change. Just scratch the smooth skin and you find the rough edges of cruel reality. The Reality that has no place for Kashmiri ethos and its glorious past. Every person in Kashmir is wearing masks to hide truth and camouflage reality. What is visible may or may not be the fact. One can experience this in everyday life in every sphere. I would like to point out just few examples.

Newspapers printed in Kashmir, like any other place, is a reflection of what is happening in the society there. Pick up any newspaper and you will find what issues are being raised and what is the priority and how distortions are being justified in the name of intellectualism. Names of a whole lot of places Not only that of newly developed colonies but of historically important and famous places have been changed to sound Islamic. So Hariparbhat is Kohi-Maran, Shankaracharya is Suleiman Teng and Anantnag Islamabad. What is the change you may complain? It was being done before our forced exodus also. Hold a minute change is there and that is noticeable. This changing names and deceiving others is being celebrated openly (Normalcy here G.K.-Nov. 5, 2006). Newspapers play a major role in not only distorting facts but are actually leading the celebration of distortion and deception. One Ajaz-ul-Haque in article titled "Normalcy Here Anantnag fades out, it is Islamabad back again" writes in detail about how with eruption of armed struggle 'Kashmir witnessed massive change on all counts'. Introducing thereby trends indicating secession from one system to another. Anantnag becoming Islamabad was one such thing, and when security forces reacted to these changes Kashmiris replaced Anantnag with Khannabal proclaiming thereby, 'If it is no 'Islamabad", let it be no Anantnag also. Ajaz calls it an intelligent move to save ones skin and to sustain one's a version. He does not feel any thing bad about it. He like majority of his brethren refuse to acknowledge that this deception has become part of common psyche and is easily understood by rest of the world. That is why people disbelieve Kashmiris including students studying in rest of the India and then people like Ajaz complain and make an issue saying 'Kashmiris are not trusted."

Another important change I found is the increase in the number of non-Muslim girls marrying local Muslims. Kashmiri Muslim youth is studying & working in almost every city of every state in India. There they develop relationship with local girls, in most cases posing as Hindu boys and marry them. After marriage these girls in most cases find themselves in a situation of no return. "Marrying an outside girl has often broken or shaped families, yet in few cases it has been entirely opposite. However, that is something what is called 'exception", writes Rabia Noor in an article titled 'Imported Brides" in GK of Sep. 25, 2006. She talks about a girl Sonia, Who married a local boy. "Sonia accepted Islam as her religion, adopted a Muslim name and left her birth place.

'However, she could not adjust with her in laws and decided to live separately', writes Rabia. "No body in my in-laws home would talk to me since they did not know my language, not even Hindi. I would spend whole day talking to walls. That really made my life miserable," says Sonia. Sonia has a daughter and is being forced to take care of her. Inter religious marriages may be on increase every where but what

makes Kashmir a little different is the element of fear in the non Muslim parents of the girl to confront in laws of the girl in case of differences. Moreover, concealing real name and religion is a crime but not here in this part of world. In north India there have been hundreds of cases of cheating and immoral activities by Muslim boys and girls in the name of Hindus of Kashmir. They have been handed over to police several times but they continue to mislead people and come to Delhi in winter stay in Shastri Park area and return back to Kashmir with the arrival of spring.

Another change that is worth mentioning is DD K Srinagar. Every time you watch TV in Kashmir the backdrop visuals always are religious places of one community only. Earlier there used to be different backdrops including prominent tourist attractions. There are [illegible] other issues like encroachments of property and the response of neighbors and administration and so on.

One thing is very clear that every one i[illegible]ing a split personality in Kashmir. You just do not know which part of the personality you are interacting with. S[illegible]hen you hear anybody saying normalcy is returning to Kashmir understand it is a masked person hiding truth like his identity.

ML shahbadi

Dear Friends,

I am forwarding the mail 'A Must Read. It is an eye opener. Something to think about..!! Shame on Indian Media??? Really what a shame... By the time u guys read this news, the body of Major Manish Pitambare, who was shot dead at Anantnag, would have been cremated with full military honors.

On Tuesday, this news swept across all the news channels 'Sanjay Dutt relieved by court'. 'Sirf Munna not a bhai' '13 saal ka vanvaas khatam' 'although found guilty for possession of armory, Sanjay can breath sigh of relief as all the TADA charges against him are withdrawn'. His sister Priya Dutt said "we can sleep well tonight. It's a great relief"

In other news, Parliament was mad at Indian team for performing bad; Greg Chappell said something; Shah Rukh Khan replaces Amitabh in KBC and other such stuff. But most of the emphasis was given on Sanjay Dutt's "phoenix like" comeback from the ashes of terrorist charges. Surfing through the channels, one news on BBC startled me. It read "Hisbul Mujahidin's most wanted terrorist 'Sohel Faisal' killed in Anantnag , India . Indian Major leading the operation lost his life in the process. Four others are injured.

It was past midnight , I started visiting the stupid Indian channels, but Sanjay Dutt was still ruling. They were telling how Sanjay pleaded to the court saying 'I'm the sole bread earner for my family', 'I have a daughter who is studying in US' and so on. Then they showed how Sanjay was not wearing his lucky blue shirt while he was hearing the verdict and also how he went to every temple and prayed for the last few months. A suspect in Mumbai bomb blasts, convicted under armory act...was being transformed into a hero.

Sure Sanjay Dutt has a daughter; Sure he did not do any terrorist activity. Possessing an AK47 is considered too elementary in terrorist community and also one who possesses an AK47 has a right to possess a pistol so that again is not such a big crime; Sure Sanjay Dutt went to all the temples; Sure he did a lot of Gandhigiri but then........ ...

Major Manish H Pitambare got the information from his sources about the terrorists' whereabouts. Wasting no time he attacked the camp, killed Hisbul Mujahidin's supremo and in the process lost his life to the bullets fired from an AK47. He is survived by a wife and daughter (just like Sanjay Dutt) who's only 18 months old.

Major Manish never said 'I have a daughter' before he took the decision to attack the terrorists in the darkest of nights. He never thought about having a family and he being the bread earner. No news channel covered this since they were too busy hyping a former drug addict, a suspect who's linked to bomb blasts which killed hundreds. Their aim was to show how he defied the TADA charges and they were so successful that his conviction in possession of armory had no meaning. They also concluded that his parents in heaven must be happy and proud of him. Parents of Major Manish are still living and they have to live rest of their lives without their beloved son. His daughter won't ever see her daddy again.

So guys, please forward this message around so that the media knows which news to give importance, as it is a shame for us since this Army Major's death news was given by a foreign TV channel!!!

<u>If you believe in it, don't feel shy in forwarding it.</u>

B.K. Das

लल देदि दोपनम मनस सज़ुन

बालकृष्ण सन्यासी

कॉशिरि बॅक्ती शॉइरी मंज़ छु ललदेदि हुंदयन वाखन, नुंदरेण्य न्यन श्रुक्यन तु र्वपु भवॉनी हुन्ध्यन वाखन अख अलग मुकाम हॉसिल। तम्युक वजह छुनु फकथ यूतुय ओत ज़ि तिहुंज़ शॉइरी छि वाखन तु श्रुक्यन मंज़ बल्कि अमिकिन्य ति ज़ि यिम त्रनवय छि पूर पॉठय मनुच शरीरुच तु आत्महुच काकहाँकल परज़नॉविथ ग्यान प्राप्ति त सॉधनायि हुंजि वति प्यठ पकान रोज़ान।

खॉर यिति छु पोज़ ज़ि नुंन्दरयोश छु इस्लामक्यन म्वलुल्य असूलन प्रचार ति सुत्य सुत्य करान येलि ज़नु ललमॉज त र्वप मॉज पनुनं पान परज़नावनस तु ग्यान हॉसिल कॅरिथ दिव्य प्रकाशस कुन गछ़नुच कल तु कॅहर करान बासान छि। यिमन द्वनवनी प्यठ त खासकरिथ ललि प्यठ छु शिवमतुक असर सेदि स्योद लबनु यिवान।

दॅहिमि सदी हुंदय कंशीरि हुंदय शैवाचार्य अभिनव गुप्तन छु श्रीमदभगव दगीतायि हुंद सार कड़ान ग्वडनिकि तु दोयिमि अध्यायु प्यठ व्याखा करान व्वनमुत ज़ि इन्सान संज़ि मन यंद्रियि छि अखॲकिस सुत्य जंग करान रोज़ान। खुशी छि गमस सुत्य लड़ान तु काम वासना छि लड़ान वॉराग हॉसिल करनुचि वति सुत्य। तमिकिन्य छु यि जंग वुछान रोज़ुन तु पनुन पान अमि निश अलग थॅविथ वॉरागचि वति कुन ति नु गछ़ुन। हरगाह खुशी हंज़ि वति प्यठ पुनन पान थवोन केंच़ काल पत गछ़ि खुशी प्राप्त गॅछ़िथ पानय मन तमि निश अलग नत रोज़ि अॅंदरय तज़ाद। अति हरगाह इन्सान ग्वफन मंज़ तपस्या करन खॉतर गछ़ि।

बासान छु यि व्यचार छु अभिनवगुप्त संदि शिवमतुक अख पहलू तु ललदेदि छु पनुन सफर मंनस सज़नुचि क्रेयायि सुती शोरू प्रकाश रूपी शिवस सुत्य मीलिथ अंद वातनोव मुत।

''ग्रट छु फेरान ज़ेरे ज़ेरे, ओहकूय ज़ानि ग्रटुकचल ग्रट येलि फेरि ज़ॉव्युल नेरे, गू वाति पानय ग्रटबल''

ललि हुंद मानुन छु ज़ि संसारुय ग्रट छु बिदथ ति तु लॉज़िमी क्रेयाति तु ओहोक छु मन युस अथ पकनावान छु तु ग्वणन नौन ति कड़ान छु। लल ऑस शौरू प्यठय आध्यात्मिक याने रूहॉनी फिकिरि मंज़ुय रोज़ान तु यि वुछ़िथ ऑस्य त संदुय मोल मॉज परेशान रोज़ान। यि ऑस तिमन प्रुछ़ान आसान ज़ि यथ दुनियाहस मंज़ यिनुक मतलब क्याह छु तु पज़र छा ती यि असि द्रेंट मान छु किनु तिति छु यि अॅस्य वुछानुय छिनु। यिथ हि सवाल येलि तिमन स्व करान रूज़ तिम गयि हयबुंग त स्व सूज़ख पननिस क्वलकिस ग्वरस निश यस शिव मतस प्यठ ति अबूर ओस ताकि सु दीयि तम्यसंद्यन सवालन मोकूल जवाब। तिहिंदिस तमिस ग्वरस ओस नाव सिद श्रीकणठ।

संत कवि कबीर छु वनान ''कागा काको धन हरै कोयल काको देत। मीठे शब्द सुनाय के जग अपना करलेत।।

यम्युक मतलब यि छु ज़ि न छु काव कॉंसि धन चूरि निवान त न छे कुकिल कॉंसि धन दिवान पोज़ कुकिल छि सारिनुय हुंद दिल ख्वश थवान तु कावस छि सॉरी नफरत करान। अमि कथि सुत्य छु ब्ययिस ॲकिस कथि हुंद इशारु मेलान तु सु गव यि ज़ि कस ज़ीवस क्युथ स्वभाव छु हयकान ऑसिथ। स्वभावुक मतलब छु पनुन्य भाव या अॅंदूरन याने मनोवृति। येलि अॅस्य कॉंसि रूहॉनी शखसियॅच़ हुंज़ कथ करान छि तु तसुंदिस सोंचनस तु तसुंज़ि व्वथ बेठि प्यठ सॅन्य नज़र त्रावान छि असि छु फिकिरि तरान ज़ि स्वॅ रूहॉनी शखसियत छि हथ फीसदी सतोगुणी आसान तु यथ दुनियाहस मंज़ यिथ छि यिथ्य महानुभाव येति किस लोहलंगरस फकथ छिह दिवान तु तमिपतय तमि छिहि सुत्य पनुन्यन ग्वणन ज़्यादय पहन मेछर अता करान तु यिथ पॉठ्य छु त्युहुंद स्वभाव अलौकिक बनान तु तिहिंदय व्यचार छि अनिगॅटिस गाशिरावान।

ललेश्वरी मुतलख ति ह्यकव अस्य यिथिन्य खयालन हुंद ज़िकिर कॅरिथ। स्वभावस छु मनस सृत्य सेदि स्योद वाठ त ललि हुंद मन ओस त सुंदि खान्दर प्यठय हन्द्‌ र्‌योमुत येलि तसुंज़ि हशि तस सतोव, परेशान कॅरुन तॅ महाराज़स ति बॅर्‌यनस कन। तस व्योथ बुनि बुनि तु त्यमबर लॅजिस सतोगुणी व्यचारन यमिकिन्य स्व मनक्यन व्यकारन सनुन्य हय्‌चुन तु ग्वड दिचुन मनसरस डंग त ननिरोवुन ज़ि मन क्याह छु तु अथ क्याह रिश्त छु आत्माहस सृत्य तु पत कॅड़िन अकि-अकि तिम व्यकार ति बदि यिम इन्सानसुंज़ि प्रकरॅच़ मंज़ मूजूद आसान छि त इनसानस साधनायि हुंज़ि वति प्यठ पकनस रूकावठ पॉद करान छि।

कथ येलि स्वभावुच बथान छि तु अॅती छु पोश तु कोंड व्यचारस मंज़ यिवान। स्वभावस हयकव अॅस्य प्रकरथ ति वॅनिथ तु प्रकरॅच़ हुंद दारमदार छु तिमन ग्वणन प्यठ ति आसान यिम थनु प्यनस सृत्य सृत्य ज़ुवज़ाथ पानस सृत्य अनान छि तु तिमन ग्वणन प्यठ ति यिम तस वातावरण किस रूपस मंज़ यथ कायिनातस मंज़ बागि यिवान छि। मगरिबी सोंचस मंज़ छि अथ Heridity and Environemnt वनान। ललदेदि हुंन्दिस सोंचस मंज़ छु टाकार पॉठ्य लबनु यिवान ज़ि रूहॉनी सफर ब्रोंह पकनावान पकनावान छे स्व इनसॉन्य प्रेकरॅच़ हंद्य तजरुब करान रोज़ान तु स्व रुकावठ ति बदि कड़ान यमि किन्य तॅमिस पानस यि बासान छु ज़ि कुनि कुनि छु तसुंदिस रूहॉनी सफरस ति ॲम्युक असर प्यवान। यिथुपॉठ्य छे स्वयि लॉज़िमी समजान ज़ि मन यी वुछन ज़ि सु छु क्याह तु सु पूर पॉठ्य वुछिथ छे स्व मनक्यन व्यकारन हुंदिस आसनुसति पज़ुरुक हिस मानान तु मनस, शरीरस तु आत्माहस कुनी हॉकल कॅरिथ पॅमार्थ सार प्राप्त करनस प्यठ ज़ोर दिवान।

पोशस त कॅंडिस द्वनवन्य छि मिज़ाज ब्युन ब्युन तु पोश ति छिनु फकथ ज्यनस, मरनस त खुशी बॉगरावनस या बागुच रोनख बॅडरावनसुय ओत लगान बल्कि छि केंह पोश मसलन गनहार पोश, सज़ पोश पंम्बचालन बेतरि यलाज करनस ति लगान तु यिम सॉरी ग्वण तु अवग्वण छि पोशन क्हो कंन्यूड़्यन तिंहिज़ि प्रकरॅच़ मंज़ मूजूद आसान तु प्रकरथ ज़ाननु वरॉय न ह्यकि पोशी फॅंफलावनुच अमल ब्रोंह पॅकिथ तु न कोंड गालनुची अमल ब्रोंह पॅकिथ। ललदेदि हुंद कलाम पॅरिथ छु बासान ज़ि स्व छि अमिकुसमुकिस नफसियॉती सोंचस (Psychological Thought) पूर पॉठ्य आबयॉरी करान रूज़मुच। ललद्यद छि ज़ानान ज़ि मन, तन तु आत्मा यिमन त्रॅनवनी हुंद यखराय आसुन छु स्यठा ज़ोरूरी हरगाह असि आत्म ग्यानु हॉसिल करुन छु।

रूहॉनी थज़र हॉसिल करनुच बुनियाद छि ग्यान तु साधना। ग्यान छु पॅरिथ ति मेलान तु सत्संग तु मनन तु चिंतन सृत्य ति मेलान तु साधना छिअख स्व मुतवॉतिर कूशिश येमिकिन्य अंदरूनस साम हयनु छि यिवान। ललदेदि हुंद्य वाख परान परान छु असि यि फिकिरि तरान ज़ि स्व छि पान ति मन क्यव व्यकारव सृत्य तंग यिथ वतरवासंय करान अमापोज़ ओंदरूनसताम ति छि वातान तु यि केंछाह मल तति नज़रि गछान छुस स्व छिसु मल मनन तु चिंतन याने नकारात्मक सोचसं पथ कुन त्रॉविथ सकारात्मक सोंच ह्यथ ब्रोंह पकान ज़ि परम शिवसुन्द सर्वव्यॉपी आसुनयु छु अख पोशवुन पज़र। तसुदं ग्वर ओस पानु थदि पायुक ग्यॉनी तु साधक तु ललदेदि ऑस तस प्यठ स्यठाह यछ पछ। तस ऑस यि ग्वर सुंज़य कृपा ज़ि स्व द्रायि मनचि खुरुय कांगरि मंज़ ति न्यबर तु खुर्‌य मनुक्य ति नीन पूर पॉठ्य कड़िथ यमिकिन्य तस शिवमतुच पैरवकारति वनव तु स्व अंख नफसियॉती मॉहिर याने मनोवैज्ञानिक ति मानोन।

ललवाखन अमि कुसमुक कांह तरतीब दयुन ज़ि ग्वड कुस वाख छु आमुत वननु तु पत कुस वाख छु तसुंज़ि ज़ेवि मंज़ द्रामुत छु स्यठाह मुश्किल पोज़ यि वनुन छु मुमकिन ज़ि तसुंद रूहॉनी.......त नफसियाती सफर रूद अॅकिसुय नॅहजि प्यठ बयख वख जॉरी।

क्षेमराज छु शिवसूत्र विमर्षनी मंज़ वनान
"स्वपरस्थेषु भूतेषु जगत्यास्मिन्समान धीः।
शिवोऽहमद्वितीयोऽहं समाधि स परः स्मृतः।।"

अमि श्लूकुक मतलब छु ज़ि येलि अख यूगी यि चेनान छु ज़ि कुल हुम पज़र याने परम शिवसुंदि आसनुक बास छुनु फकथ तसुंन्दिस च्यतसुय ओत मंज़ बल्कि छु शिव कायिनातकिस ज़रस ज़रस मंज़मूजूद तु मूजूद ऑसिथ छु सु हरकॅच़ मंज़ हर विज़ि हर सातन लबनु यिवान, बस तेलि छु सु यूगी पूर समॉधी मंज़ आसान गोमुत।

ललदेदि हुंद यि वाख ज़िः—
"शिव छुय थलि थलि खज़ान मो ज़ान हयोंद तु मुसलमान" त्रुक है छुख तु पान परज़ान स्वय छय साहिबस सृत्य ज़ॉनी ज़ान छु येमि कथि हुंद पय दिवान ज़ि स्व परम यॅगिनी छि ध्यान धारणायि मंज़ रूज़िथ परम शिव सुंज़ि लीलायि सृत्य ज़ॉनी ज़ान तु अदवैतवादनी बॅनिथ छि स्व

(बाकी सफ न. 14हस प्यठ)

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कॉशुर वनवुन 'हेन्जे' (दिवगोन)

शोकलम कॅरिथ वनवुन ह्ययोतुये।
रुत्य फल दितिये माजि भवाने।।

जमनायि ज़लय गंगय म्येचे।
दिवगोनस क्युत लिवसे।।

गंगबल औनमय गंगवा नोटुये।
वोतुम वोटुय लिवसय।।

अरशय वॅथिमुति अरज़न दीवो।
पूरब कुन बेह म्वख थॉविथ।।

आकाशि वॅछखय अम्बरा वॅतिये।
श्री सरस्वतिये कॉनी लिव।।

द्वद के हर सुत्य कॉनी लिवसे।
ओर यियि ब्रहमुण पाद वथरोस।।

वोशनारि थोवमय पोशिबाग लिविथ।
दशरथ राज़ खोत श्रान कॅरिथ।।

र्स्वगु खोत सालिग्राम अरनुनि वेरे।
धरमुच जाय लोग छाँडुने।।

कलशस खारुस बादाम सासा।
दासस रूमय रेश्युन आय।।

किरण रैणा

व्यचार

रुत तु क्रुत सोरुय पज़्यम
कनन नु बोज़ुन अँछन नु बाव
ओरूक दपुन येलि व्वंद वुज़्यम
रॅतुन दीप प्रज़ल्यम वरज़ुनि वाव

परून स्वलब पालुन द्वलब
सहज़ गारून सिखिम तु क्रूठ
अब्यासुकि गनिरय शास्त्र मोठुम
चीतन आनंद न्यश्चय गोम

परान परान ज़्यव ताल फॅजुम
चे युग्य क्रय तॅजिम नु ज़ाँह
स्मरन फिरान ज़्यव त ओंगुज गॅजुम
मनुच दुय मालि चॅज़ुम नु ज़ाँह

अव्यसतारि पोथ्यन छि हां मालि परान
यिथु तोत परान राम पंजरस
गीता परान तु हीथा लबान
पॅरुम गीता तु परान छस

मेथ्या कपट असथ त्रोवुम
मनस कोरूम सुय व्वपदीश
ज़नस अंदर कीवल ज़ोनुम
अनस ख्यनस कुस छुम द्वीश

(ललेश्वरी)

तीमारदार तात कौल

अजय भारती

तात् कौलन्य आँत्गी

यि छे केंह वॅरिय ब्रुंहिम कथ, अकि द्वह औसुस बु स्यठा सुलि गोल गुजराल प्यठ तालाब तिलू-कुन पकान। गरि औसुस क्व्कर बांगिय द्रामुत। न्युक—न्युक गाश औस हय्वान फव्लुन। दीवान बद्रीनाथ सकूलस निश वॉतिथ बास्योम मे पानस ब्रोंह कनि छायि तार हिलान। म्य गव पॅतिम शाह पथ तु ब्रुंहिम ब्रोंह तु बास्योम अज़ लोगुस तावनस। इन्द्रॉखी लोगुस परनि तु सिकु जिगर कॅरिथ रूदुस पकान, छ़ायन नज़दीख यि डयूँठुम तमि सुत्य चॅंजिम ख्वर तलु म्यॅच़ नीरिथ।

नवजवान सरदार जौरा ऑस्य ॲकिस बुडु 'जथुरि' सरदारस यि दॅपिज़ि ति खखरि पकनावान ॲमिसुन्द हालि बद वुछिथ बास्योव मे ज़ि यिमन पज़िहे यि सेदि—स्योद जोगी गेट (श्मशान बल) न्युन ति क्याज़ि सामग्री हुन्द इन्तिज़ाम करनस ताम शेहलिहे बुड ति यि औस ज़नु ति दमन हुन्दुयं। मगर सरदार छिनु सौन हयुव सोच थावान तिमव पकनोव यि सफेद टी—शर्ट—निक्कर, मौजु तु फलीट लॉगिथ। पतु नन्योव मे ज़ि कैम्प प्यठु दशमेश साहब गुरूद्वारस तान्य छि यिम द्वहय सुबहय—सुबहय ॲमिस बुडस पकनावान। त्रेन—च़्वन हफतन मंज़ हयोतुन यि अडमोर सरदार पानय पकुन। अज़ ति छु सु अख S.T.D. दुकान चलावान येलि ति बु अमि दुकानु किन्य नेरान छुस मे छु शंकरनाथ प्यवान याद। शंकरनाथ गयाव तातु कौलस ज़्युठ प्यॅतुर। कॅशीरि औस ॲमिस ज़ंगन दौद आसान। दपान ऑस्य यि गव रिह। अदु जोम वॉतिथ ति त्रोव नु ॲम्य ब्यडुय गहे गरमुकि बहानु तु गहे तुरि हनदि। डयठक्याह तेय करोस यि औस गरस मंजुय रोज़ान। ग्वडु गर क्या वनोस डेरु कमरु जौरा। वॅहरॉच़ मंज़ कोर नु ॲम्य, श्रान ति, तिक्याज़ि रूद हेकिहे ज़ंगु दॉदिस वुतुश दिथ।

शंकरनाथ गव गरु— गृहस्थी हुन्ध्यन खुर्यन मंज़ पनुन व्यकार रावरावान। यि लोग हशि तु न्वशि हनज़ि प्रथ कथि मंज़ दखलअंदॉज़ी करनि। फेरुन—थौरून बंद कॅरिथ, गरिक्यन न्यायन सनान—सनान तु बतु तील—मसालु कॅशीरि हुन्दे आयु बदस्तूर थॉविथ गव शंकर नाथस बुलड़—प्रेशर ति हाई येमि किन्य अचानक ॲमिस हरकथ (Paralysis) गॅय। शरीरुच तुलत्राव गॅयस द्वशवार, ज़बान गॅय बंद ज़िन्दु लाश हयुव रूद कमरस मंज़ बंद। मॉनितव ॲछ वछ़य तु गाश रछ़य।

शंकर नाथनि हरकॅच़ हुन्ज़ खबर बूज़िथ आय सॉरी रिशतदार दवानतु दौरान। सॉरी लॅग्य पनुन्य—पनुन्य पॉठय तबाबथ करनि। बिचोर शंकरनाथ औस न्यज़बॉन्य हयू वुछान। युस यिवान औस सु औस दिवान शंकरनाथस कॉँह नतु कॉँह दवा ठीख़ तिथय पॉठ्य यिथु पॉठय कॉशिरिस समाजस खॅदमत करनु खॉतर वारियाह ज़ॉच़ तु फरुद लॅगिमुत्य छि। कॉँह छुनु यि ज़ानुन ज़रूरी ज़ानान ज़ि ॲमिस किथि यलाजुच ज़रूरथ छे। अदु सॉरी हमदर्द करहन कुनिय कथ तु कॉँह यलाज तय। मगर तिथ पॉठय कति छुनाव नेरान तु फिरयु—फिरयु यिनुक मौक मेलान, तिमन छु बासनावुन ज़ि बुय नत बुय छुस रफीक।

बु येलि शंकरनाथस खबरि गौस तति औस तातु ति। अतिच बदहॉली तु बदइन्तज़ॉमी वुछिथ वोन मे तात कौलस ज़ि यि ना छुनु बेमारस खॉतरु ठीख। कॉँछ़ा लॉगिव ज़्युठ तु रॅंटिव ॲमिसुन्दि यलाजुच ज़िमवॉरी। सुय करि डाक्टरस सुत्य कथ तु सुय प्रुछ़ि तस ज़ि कॅमिस क्या छु करुन। युतुय म्योन वनुन तु तात काकन वाहरोव ऑस तु बडु ज़ोर शोर सान न्यून पननि ज़्युठ तु जिमवार आसनुक ऐलान कॅरिथ। शंकरनाथनि आशिनि थॉवुन ज़ल—मल तुलनुच कॉम मटि। स्व यूत नु यि कॉम करान ऑस त्यूत ऑस भरथाहस वोहवान। तस औस बासान ज़ि शंकरनाथन कॅर पानस ज़ौर यि हालथ तस बदलु हयनु मूजुब।

हरकथ (Paralysis) छु त्युथ अख दौद यथ ठीख गछ़नस वख लगान छु। यी ज़ॉनिथ वोन तात काकन शंकरनाथन्यन शुरयन ज़ि न्यॅबरिम कॉम तु ख्यनुक—चनुक ठीख—ठाख इंतिज़ाम करून गॅय तुहुन्ज़ कॉम। पानु ब्यूठ

शंकरनाथरस शान्दस प्यठ युथुय कौंह वुछुन यिवान त्युथुय औस कें'ह नत् कें'ह ख्यन चीज़ तात काक, शंकर नाथस ऑसुस बरान। ज़बरदस्ती करन् सृत्य औस तस सोरुय प्रॉचव किन्य नेरान मगर तात कौल ति कति गयाव पथ हयन वोल। शंकर नाथुन्य आशुन्य, कमलावती ऑस दास्तान बोज़नावान किथ पॉठय छु यि रॉत्य–रातस हुशारुय आसान त् पतिव्रता दरमुक पालन कोताह छे स करान हालांकि दूरि औस तरान फिकरी ज़ि स्व कोताह अपुज़ छे वनान। द्वह–द्वह गव त् ॲमिसुन्द दौद बन्योव मसलय कशमीरुक्य पॉठ्य ज़ाँह न खतुम गछ़न वोल मसल्। अथ ज़ेठरावनस मंज़ हयोतुन हमदर्दन हुनज़ि खदगरज़ी ज़्यादय पहान हुरुयर सपदुन। 'कठ गछ़ान ज़ुव्, पुज दपान मे आवन् हॉसिल कें'ह त् ख्यन वोल दपान मे आव न् मज़य'।

तीमारदॉरी हुन्द युथ नज़ार् छु स्यठाह कम जायन वुछन् यिवान। मगर भगवान सुन्द करुन शंकर नाथ गव ठीख। यि लोग कथ् करनि त् लोत–लोत पकनि। लूख ऑस्य तात कौलस त् तसनज़ि तीमारदॉरी तॉरीफ करान। मगर मे खबर क्याज़ि औस न् हिरि वसान मे प्रुछ अकि द्वह, शंकरनाथस ज़ि असली कमि सृत्य गवसु ठीख। सु वोथ दरजवाब ब् हसा कोरनस तातन त् कमलावती ठीख, तीमारदॉरी सृत्य न् कें'ह बलकि अपुज़ वॅनिथ त् हमदर्दी हुन्द नाटक कॅरिथ। येलि ति यिम हमदर्द वॅनिथ मे यलाज त् सीवा करनि यिवान ऑस्य मे ऑस हॉबत् सृत्य सॉरिसुय पानस दुनन गछ़ान। भगवानस औसुस वनान अकि लटि दितम ज़्यव युथ ब् दुनियहस वनहा यिम कुत्य मकार छि। यिहनदिस दिलस त ज़ेवि, वननस त् करनस कॉचा फरख छि। शंकरनाथुन्य दॉद्य काँगुर बूज़िथ गौस ब् कोल। ॲमिस हयोकुम न कें'ह वॅनिथ मगर च्यथ ध्युतुम अगर कुनि द्वह शंकरनाथुन्य पॉठय सॉनिस समाजस ति हयुस आव तमि द्वह क्या बुथ दिन यिम समॉजी तीमारदार। ■

ज़् गज़ल

कलवाल मुहिथ चोल म्योन जिगर।
गुलिमेठि ध्युतुन बेवायु मछ़र।

गम, दॉद्य ज़खम युथ दूर गछ़न।
कतरस–करतस त्युथ आसि असर।।

येति ग्रंद छन् मुमकिन देवानन।
वॅहि छुन् तकदीरस काँसि स्यज़र।।

यिन् खुरुयलद वखतस व्वन्य रोशख।
सीनस दिथ चाख च् बाव पज़र।।

यथ ग्रायु समव मैखान तॅती।
तति लगि न् वुठन सरकॉर्य मुहर।।

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सियाह दोर ध्युतनम फकथ छावनस क्युत।
मे क्याह ध्युत ज़मानन अमा बावनस क्युत।।
कनन नगमु मॅठिमुत्य मनस गज़लुकुय शर।
छि कति बॉथ व्वन्य व्वंद मॅचरावनस क्युत।।

मे वुछ गीर गॉमच् सॅ कलमच रवॉनी।
तवारीख युथ मा छु रॅछरावनस क्युत।।

कलम मा छु जॉगीर कुनि अकि ज़मानुक।
युगव प्यठ छु हॉज़िर पज़र बावनस क्युत।।

गवॉही छे म्यॉनी वजूदच ज़मानस।
कुनुय पान म्योनुय छु व्यतरावनस क्युत।।

मे छुम क्वदरतुक वर ब् रोज़य सरस सर।
मे छुम आय अरवर यि दोहरावनस क्युत।।

सुनीता रैणा पंडित

सान्य ग्वनमाथ

श्री अर्जन नाथ कौल साहिबस् सृत्य साक्षातकार

साहिब सॉब त्वहि हिश नामवर हस्ती छनु असि ज़ान करनावुनि पनुनिस बटु समाजस सृत्य यि ज़ॉनिथ ज़ि त्वहृय कम तु क्या छिव। बनान छु ज़ि केंह पहलू तिमन तजरुबन हुन्द्य यिम चेतस प्यठ पुरअसर रोज़ान छि, कॅरिव त्वहृय सानेन पाठकन नज़रान।

बु छुस 1932 ई. मंज शाल कॅदल, हब कॅदल श्रीनगर ज़ामुत। शुरूआतुच पडॉय सपुज़ National High School तु अमर सिंह कालेज श्रीनगर मुकमल। बु छुस तमि खानदानुक येम्युक अख महान संत, साहिब कौल नाव ज़ाननु औस यिवान यानि सानि ज़ॉच् सृत्य रूद तॅमिस पूर्वज सुन्द साहिब नाव जोडनुच अख प्रथा। 1951 ई. मंज़ द्रायि अॅस्य कॅशीरि तु आय दिलि। अॅथ्य वॅरियस मंज़ सपुद मे खांदर तु अॅथ्य सृत्य कोर में Indian Parliament Secretrait ज्वाइन। अॅथ्य दौरान कोर मे Masters Degree Political Science युस में पंजाब युनिर्वसिटी सृत्य कोर। पतु आस बु त्रेन र्‌यतन खॉतरु लंदन (Landon) House of Commen's सोज़नु। मे छि बहसियत Head of Parliament Library Research & Information Division. कॉम कॅर मुच तु 30 अप्रैल 1992 गौस बु बहसियत डायरेक्टर रिटायर।

दिल्ली समिति तु कॉशुर समाचारस सृत्य तुहन्ज़ वाबस्तगी छे स्यठा प्रॉन्य यि सिलसिलु कर तु किथु पॉठ्य गव शरू?

1953 ई. मंज़ कॅर मे कश्मीर समिती दिल्ली ज़्वाइन। बु छुस अॅम्युक शरूऑती (Founder) मेम्बर तु मे सृत्य ऑस्य तिमन द्वहन श्री जानकीनाथ भान त श्री पृथ्वीनाथ भट्ट ति। मे करनोव अति अख Cyclostyle news letter ति शरू येम्युक ग्वडन्युक छाप (Printed version) पतु असि 1962 ई. मंज़ कोड़ यथ नाव थोव "समिति समाचार" यि नाव कोर पत असि "कॉशुर समाचारस" मंज़ तबदील ति क्याज़ि यि बास्योव मे हना वॅसी पहान तु समिति समाचार बास्योम ॲकिस ल्वकटिस दॉयिरस ताम महदूद। अमि सातुक अख तलुख वॅनितोस या याद थावुन लायख तजरूबु वॅनितोस यछु बु येतेन भावुन सु गवयि ज़ि 1982 ई. मंज़ चल्योव असि प्यठ Court Case ति क्याज़ि श्री डी. पी. भान सॉबन औस Editorial लयूखमुत यथ शीर्षक औस 'Dew drops on pamposh pettels' सरकॉर्य मुलॉज़िम आसनु किन्य ऑस स्यठा दिक्कथ यिवान यि case पकनावनुच ति क्याज़ि सरकार हेयहा मुलाज़िम आसनु मूजुब पननि हिसाब Action यि केस चलानुय न्युव असि 'कॉशुर खबर' नावु ब्याख News Letter शरू कॅरिथ। 1986 ई. मंज़ येलि अनंतनाग बटन तु मंदरन लूठ कोरूख तु समिति यस ज़नु सीज़ ऑस करनु आमुच आय कुलुफ खोलनु तु अॅथ्य सृत्य गव केस ति खतुम। समाचार ति गव बेय चालू तु पननिस समाजकिस गुदरनस आव ठीख–ठाक पॉठ हवा दिनु युस मददगार सॉबिथ गव।

1995 प्यठ मई 2002 ई. ताम रूदुस बु Chief Editor कॉशिरिस समाजस तु पत कोर मे अमि ज़िम्मवॉरी निशि पानय रिज़ाइन ति क्याज़ि कलमुचि आज़ॉदी प्यठ प्यठोवॅली मौन नु मे पननि आत्माहन ति क्याज़ि कलम गछि तुलुन साफ तु पज़ि मनु।

बु छुस 1992 ई. ताम Rotary Movement सृत्य ति वाबस्त रूदमुत तति ध्युत मे जून 2007 ई. मंज़ रिज़ाइन तु तमिचिय अकि शाखाय सृत्य रूदुस कॉम करान यथ नाव छु Pulse Polio Committee, Rotary Club of India अर्वाडन मंज़ छु म्योन खास ध्युत।

साहिब सॉब असि रॉव ज़ा ज़्यव यथ त्वहृय वुनि ति ल्वल–खव्ल करान छिव तुहुन्द हुब पननि कॉशिरि

ज़बॉन्य मुतलख छे अख ज़िद् मिसाल ॲम्युक वजह क्या छु तुहुन्द ओंद–पोक किनु गर्युक माहौल?

जबॉन्य सूत्य छु प्रथ काँह इन्सान लगाव थावान मगर यीच़ कॅशिश छे मे मंज़ म्यानि आशिनि पॉद् कॅरमुच़। तमि छनु पूर वॉसि कॉसि ति अंग ऑशनावस सूत्य पनुनि ज़बॉन्य रूस कथ कॅरमुच़ ज़बान रावनुकय नतीज छु ज़ि सॉन्य शुर्य हेतिन Inter cast marriage मंज़ ज़्यादय पहान दिलचस्पी हावुनि। 'असि क्याह गव' यि सूंचिथ छुस दिल मलूल गछ़ान। करनाटकस मंज़ छु अख गाम येति सॉरी संस्कृत बोलान छि मे छे दिली यछ़ा ज़ि शालीमार गार्डन, विपिन गार्डन, नजबगढ़ बेतरि येति स्यठा कॉशिय रोज़ान छि गॅछ़ि तिथय पॉठ्य सिरिफ कॉशुर बोलुन्य यि गोछ़ अख आंदोलन (Movement) चलावनु युन। म्यानि आशिनी हुन्द कॉशिरिस मुतलख प्रेयम वुछिथ कोर मे तसुन्दि नावु 'ललिता कौल साहिब अर्वाड" कॉइम। ता उमर रोज़ि म्योन वछ़ि–वॉनिजि अथ ज़बॉन्य, मकदूर मूजुब ध्युत।

साहिब सॉब 1953 प्यठ छिव त्वहय् दिली समिति सूत्य वाबस्त रूदिमुत्य। अर्वाड दिन मूजुब कॅरवु त्वहि जम्मू–कश्मीर विचार मंचिच च़ॉर। अथ छा काँह खास वजह?

कॉम करन वोल छु अख वजह छ़ाँडान स्व गॅय 'ईमानदॉरी' मे बास्योव ज़ि अथ मंज़ कॉम करन वॉल्य छि निर्स्वार्थ, ईमानदार, बातहज़ीब, त बोरूत बार यिम म्यानि सोच हिसाब वारियिहि रॅंगि सानेन मूल मकसदन कुनि गांजि–बछ़ि लागन। यी छु वजह ज़ि ब् छुस यि अर्वाड यिहनदिस मंचस प्यठ कॉर्शियन शुर्यन ध्यावान। म्यॉन्य आशिन्य ऑस सामूहिक शिवरात्री कार्यक्रम खॉतर स्यठा श्रद्धावान तवय मूजुब थोव यि अर्वाड ॲथ्य कार्यक्रमस मंज़ दिनुच़ प्रथा।

ए.एन. कौल सॉबन छि हतु बॅद्य लेख ति अलग–अलग विषय हय्थ लीखिमुत्य। हालहालुय आय यिम श्री मीरा कुमार सुन्दि दॅस्य, (यिहनज़ि बेमिसाल सेवाय खॉतरु यस ज़न यिमव Rotary Club of India खॉतर दिच़) सम्मानित करन। साहिब सॉब सम्मानित गछ़नस प्यठ छु त्वहि विचार मंज तु विचार पत्रिकाय तरफ मुबारख तुहुन्द स्यठा–स्यठा धन्यवाद। ■

(साफ न. 9 प्यठ जारी...)

लल देदि दोपनम मनस सजुन

पानस मंज़, पानस नेबुर्य तु पानस अंद्य पॅख्य फकथ शिव वुछान तु बेयि नु किहींति।

यि केंह ति छु सु क्याह छु तु यि केंह न छु, सु क्याह छुनु तु यिमन द्ववनुन्य हुंद आधार क्याह छु तु बेयि शि ति ज़ि अगर केंहनस मंज़ केंह छु तु सु क्याह छु, यिमन सॉरिनुय कंथन प्यठ छु उपनिषदस मंज़ ति बॅहस करनु आमुत युस मानेकुन बहस छु त यथ असि नाव दयुतमुत छु वजूदियथ तु शून्यवाद पोज ललद्यद ति छि अच्यथ अवस्थायि मंज रूज़िथ तलच्यथ मॅशरॉविथ च्यतस मंज़ प्यठच्यतुकि वसादत अमिकुसमुक गुरुस मंदान मंदान पननिस ग्वरस प्रुछ़गॉर करान तु पनुनि सवालुक जवाब छि ऑखरस प्यठ स्व पनुनि साधनायि हुंज़ि वति प्यठ पॅकिथुय लबान।

स्व छि वनान "ग्वरस प्रुछ़ोम सासि लटे
यस न केंह वनान तस क्याह नाव
प्रुछ़ान प्रुछ़ान थॅचिस तु लूसुस
केंहनस निश क्याहताम द्राव"

ललि हुंद अमिकुसमुक फलसफियान वॅतीर आसुनुय छु त सुंदिस नफसियॉती सोंचस क्ववथ अता करान तु स्व छि वुहवुनि नारमनकलि हुंन्द्यन स्योंगलन हुंद तोत दिन वोल तच़र हखबजॉनिब करार दिथ दिहस वेह ख्योन वनान ताकि मनकल वुहिन तु आत्मा रोज़ि मूहकि ज़ालनिश मुछि।

लल छि वनान ज़ि "मकरस ज़न मल चोलुम मनस
अदु मे लॅबम ज़नस ज़ान
सु येलि ड्यूठुम निश पानस
सोरुय सुय तु बु ना केंह"

"कुस पुशु तय क्वस पुशॉनी
कम कुसुम लॉग्यज़्यस पूज़े
कमि सरु गोड दिज़्यस ज़लदॉनी
कमि सनु मंथर शंकर वुज़े"

::मन पुश तय यंछ़ पुशॉनी
बावुक्य कोसम लॉग्यज़्यस पूज़े
शशिरस गोड़ दिज्यस ज़लदॉनी
छ्वपि मंथर शंकर वुज़े"

(बेयिस अंकस मंज़ रोज़ि जॉरी)

म्योन कॉलम

तुलथय ल्वंगुन तुलुम हय
दाज ल्वंगुन तुलुम हय

ध्यार ल्वंगुन तुलुम हय
तुलथय ल्वंगुन तुलुम हय

पोशन ति ग्वड बोरूम हय
दयस ओरजू मोंगुम हय

ख्योथय द्वद–बत, ख्योम हय
रुतुय रुत कोंछुम हय

तुलथय ल्वंगुन तुलुम हय
बोया लॅसितन बेन्याजान

दयन कोर असि बोड अहसान
सोनुय गर थोवुन जान

पोशन माल करान छस
तॅरखय तारा तरान छस

तुलथय ल्वंगुन तुलान छस
र्‌वपयि ल्वंगुन तुलान छस

आय ल्वंगुन निवान छस
बोरथय पूर बोरुम हय

तुलथय ल्वंगुन तुलुम हय

ओंकारनाथ शबनम

गज़ल

व्यनती
स्व. पदमश्री मोतीलाल साकी

शोर लम्बस सृत्य थर दिथ मुरली वायन वालि
चु मलहारस गछ़ दौज़ दिवान
ध्यव् कुमलन वुठ यथ आकाशस
असि वाँसा गॅय व्वन्य ताप दज़ान

मुरली वायन वालि मे गोछ़ शेहजार व्वंदस
युस कामुन्य गव
मे छय हन–हन अँदुरी नारु वुहान

मुरली वायन वालि मे बस अख व्यनती छम
गौशा मुर सोरि ति गटि हयोत काड कडुन
आवेज़ मकामन यिनु गछ़हम

यिन व्वसि यिख वायख दीपक राग

छॉवम कति अँज़ुरॉवुम वाँस
टॅक फल्यन मनुसॉवुम वाँस

अकि–अकि दॅद्य येलि सॉरी ऑल्य
कँडि थरि प्यठ गुज़रॉवुम वाँस

हे तिम दरदिल छ्यून यनु गॉम
पां तॅल्य दग ललुनॉवुम वाँस

हयन–दिनु रोस्तुय गनेयस खार
पदि–पदि वति छॅकुरॉवुम वाँस

म्यानेन ज़ख्मन म्वख छुनु नोन
च़लवुन्य व्यथ अथु त्रॉकुम वाँस

मोती लाल साकी

'विचार' के पाठकों के लिए ज्येष्ठ शुक्लाष्टमी को 'क्षीर-भवानी-उत्सव' के उपलक्ष्य में 'श्री महाराज्ञी, त्रैलोक्य विजय कवच'' तथा ''श्री महाराज्ञी सहस्रनाम' विशेष रूप से प्रकाशित किए जा रहे हैं। समस्त कश्मीरी पंडितों की कुलदेवी 'खीर भवानी' की यह उपास्य सामग्री पंडित ऋतशील शर्मा, श्री चण्डी धाम, प्रयाग से साभार प्राप्त हुई।

डॉ. संगीता गोयल

श्री महा-राज्ञी-त्रैलोक्य-विजय-कवच

विनियोग-ॐ अस्य श्रीमहा-राज्ञी-त्रैलाक्य-विजय-कवचस्य श्रीब्रह्मा ऋषिः। गायत्री छन्दः। श्रीमहा-राज्ञी देवता। ह्रीं बीजं। सौः शक्तिः। क्लीं कीलकं। भोगापवर्ग-सिद्धयर्थे पाठे विनियोग।

ऋष्यादि-न्यास- श्रीब्रह्मा-ऋषये नमः शिरसि। गायत्री-छन्दसे नमः मुखे। श्रीमहा-राज्ञी-देवतायै नमः हृदि। ह्रीं बीजाय नमः नाभौ। सौः-शक्तये नमः गुह्ये। क्लीं-कीलकाय नमः पादयोः। भोगापवर्ग-सिद्धयर्थे पाठे विनियोगाय नमः सर्वाङ्गे।

कराङ्ग-न्यास- 'ॐ ह्रां' आदि से करे।

ध्यान-

उद्यद्-दिवाकर-सहस्र-रुचिं त्रिनेत्राम्,
सिंहासनोपरिगतामुरगोपवीताम्।
खड्गाम्बुजाढ्य-कलशामृत-पात्र-हस्ताम्,
राज्ञीं भजामि विकसद्-वदनारविन्दाम्।। 1
चतुर्भुजां चन्द्र-कलार्ध-शेखराम्,
सिंहासनस्थां भुजगोपवीतिनीम्।
पाशांकुशाम्भोरुह-खड्ग-धारिणीम्,
राज्ञीं भजे चेतसि राज्य- दायिनीम्।। 2

ॐ लक्ष्मीमें शिरः पातु, ह्रीं ललाटं सरस्वती।
श्रीं बाला पातु मे नेत्रे, त्र्यस्रं पातु श्रुती मम।।
रां दुर्गा पातु मे नासां, क्लीं मुखं पातु शारिका।
सौः कण्ठं वैखरी पातु, भं भुजौ पातु मे शिवा।। 1
गं हस्तौ पातु मे काली, वं वक्षस्त्रिपुराऽवतु।
षडस्रं पातु मे मध्यं, वृत्तं पार्श्वौ ममावतु।।
त्यैं पृष्ठं पातु मे ब्राह्मी, रां नाभिं पातु वैष्णवी।
ज्ञयैं गुदं पातु रुद्राणी, ह्रीं कटिं मेऽपराजिता।। 2
स्वां कौमारी पातु जानू, हां जङ्घेऽवतु चण्डिका।
स्वाहा गुल्फौ च वाराही, ॐ पादौ नारसिंहिका।। 3
विस्मारितं च यत्-स्थानं, तत्-स्थानं नाम-वर्जितम्।
तत्-सर्वं पातु मे राज्ञी, मूल-विद्या-मयी परा।।
वासुकिः पूर्वतः पातु, नील-नागोऽनलेऽवतान्।
तक्षको दक्षिणे पातु, नैऋते पद्म-नागकः।। 4
कार्कोटकः पश्चिमेऽव्याद्, वायव्यां शङ्ख-पालकः।
कुलिकश्चोत्तरे पातु, शेष ईशान - मण्डले।।
ब्राह्मी ब्राह्म-मुहूर्तेऽव्याद्, दिनादौ वैष्णवी मम।
रुद्राणी पातु मध्याह्ने, सायं पात्वपराजिता।। 5
निशादौ पापतु कौमारी, निशीथे चण्डिकाऽवतु।
निशान्ते पातु वाराही, सर्वदा नारसिंहिका।।
असिताङ्गः क्षितुः पातु, पयसो रुरु-भैरवः।
चण्डो मां पातु पवनात्, क्रोधेशः पातुमेऽनलात्।। 6
उन्मत्तः सोमतः पातु, भीषणः सूर्यतोऽवतु।
याजकाच्च कपालीशो, व्योम्नः संहारकोऽवतु।।
सदा समन्ततः पातु, वपुर्वसु - दलं मम।
गुरवः पान्तु सर्वत्र, दिगीशाः पान्तु सर्वतः।। 7
वृत्त - त्रयं पातु नित्यं, धरागेहं सदाऽवतु।
श्रीचक्रं पातु भीतिभ्यः, योगिन्यः पान्तु सर्वदा।।
ऊर्ध्वं चाधः सदा पातु, देवो रामेश्वरः शिवः।
सर्वत्र सर्वदा सत्यं, वपुर्भूतेश्वरोऽवतात्।। 8
पादादि-मूर्ध-पर्यन्तं, वपुः सर्वत्र मेऽवतु।
शिरसः पाद-पर्यन्तं, राज्ञी पञ्च-दशाक्षरी।।
सम्पूर्णं कवचं राज्ञयाः, मन्त्र-गर्भं जयावहम्।
त्रैलोक्य-विजयं नाम, दारिद्रय-भय-नाशनम्।।9

।फल-श्रुति।।

महा-भय-हरं देवि! मूल-विद्या-मयं परम्।
परमार्थ-प्रदं नित्यं, भोग-मोक्षैक-कारणम्।।
यः पठेत् कवचं देवि! रणे राज-कुले क्षणात्।
संग्रामेषु रिपून् जित्वा, विजयी गृहमेष्यति।। 1
पठनात् कवचस्यास्य, राज-कोपः प्रशाम्यति।
द्यूते धनं लभेद् द्यूती, श्मशाने सिद्धिमाप्नुयात्।।
इदं कवचमीशानि! मूल-विद्या-मयं ध्रुवम्।
सारस्वत-प्रदं लक्ष्मी-पुत्र-पौत्र-विवर्द्धनम्।। 2

आयुष्करं पुष्टि-करं, श्री-करं च यशस्करम्।
चतुष्षष्ट्यादि-तन्त्राणां, सारमादाय वर्णितम्।।
समस्तं कवचं मन्त्र-गर्भं तव मयोदितम्।
साधकः सिद्धिमाप्नोति, चतुर्वर्ग-फलाभिधाम्।। 3

।।रुद्र-यामल तन्त्रे दश-विद्या-रहस्ये श्रीमहा-राज्ञी-भगवती-कवचम्।।

॥ॐ श्रीराज्ञी-भगवत्यै सर्वार्थ-साधिन्यै नमो नमः॥

श्री महा-राज्ञी सहस्त्र-नाम

।।श्रीदेव्युवाच।।

ॐ भगवन्! वेद-तत्त्वज्ञ! मन्त्र-तन्त्र-विचक्षण!
शरण्य! सर्व-लोकेश! शरणागत-वत्सल!।। 1
कथं श्रियमवाप्नोति, लोके दारिद्र्य-दुःख-भाक्?
मान्त्रिको भैरवेशान! तन्मे गदितुमर्हसि।। 2

।।श्रीभैरव उवाच।।

या देवी निष्कला राज्ञी, भगवत्यमलेश्वरी।
सा सृजत्यवति व्यक्तं, संहरिष्यति तामसी।।3
तस्याः नाम-सहस्रं ते, वक्ष्ये स्नेहेन पार्वति।
अवाच्यं दुर्लभं लोके, दुःख-दारिद्र्य-नाशनम्।। 4
परमार्थ-प्रदं पुण्यं, परमैश्वर्य-कारणम्।
सर्वागम - रहस्याढ्यं, सकलार्थ-प्रदीपनम्।। 5
समस्त शोक-शमनं, महा-पातक-नाशनम्।
सर्व-मन्त्र-मयं दिव्यं, राज्ञी-नाम-सहस्रकम्।। 6

।। विनियोग ।।

ॐ अस्य श्रीमहा-राज्ञी-सहस्र-नाम-स्तोत्र-मन्त्रस्य श्रीब्रह्मा ऋषिः। गायत्री छन्दः। श्रीभूतेश्वरी-महा-राज्ञी देवता। ह्रीं बीजं। सौः शक्ति। क्लीं कीलकं। भोगापर्व-सिद्ध्यर्थे श्रीमहा-राज्ञी-सहस्र-नाम-स्तव-पाठे विनियोगः।

।। ऋष्यादि-न्यास ।।

श्रीब्रह्मा-ऋषये नमः शिरसि। गायत्री-छन्दसे नमः मुखे। श्रीभूतेश्वरी-महा-राज्ञी-देवतायै नमः हृदि। ह्रीं-बीजाय नमः नाभौ। सौः-शक्तये नमः गुह्ये। क्लीं कीलकाय नमः पादयोः। भोगापवर्ग-सिद्ध्यर्थे श्रीमहा-राज्ञी-सहस्र- नाम-स्तव-पाठे विनियोगाय नमः सर्वाङ्गे।

।।ध्यान।।

शीतांशु-बालार्क-कृषाणु-नेत्रां, चतुर्भुजामेण- त्वगासनस्थाम्।
शङ्खाब्ज-शूलासि-धरां महेशीं, राज्ञीं भजेऽहं तुहिनाद्रि-रूपाम्।।

।।मूल-पाठ।।

ॐ ह्रीं श्रीं रां महा-राज्ञी, क्लीं सौः पञ्च-दशाक्षरी।
ह्रीं स्वाहा त्र्यक्षरी विद्या, परा भगवती विभा।। 1
भास्वती भद्रिका भीमा, भर्ग-रूपा महस्विनी।
माननीया मनीषा च, मनोजा च मनोजवा।। 2
मानदा मन्त्र-विद्या च, महा-विद्या षडक्षरी।
षट्-कूटा च त्रि-कूटा च, त्रयी वेद-त्रयी शिवा। 3
शिवाकारा विरूपाक्षी, शशि-खण्डावतंसिनी।
महा-लक्ष्मीर्महोरस्का, महोजस्का महोदया।। 4
मातङ्गी मोदकाहारा, मदिरारुण-लोचना।
साध्वी शीलवती शाला, सुधा-कलश-धारिणी।।5
खड्गिनी पद्मिनी पद्मा, पद्म-किञ्जल्क-रञ्जिता।
हृत्-पद्मा-वासिनी हृद्या, पान-पात्र-धराऽधरा।। 6
धरा-धरेन्द्र-तनया, दक्षिणा दक्षजा दया।
दयावती महा-मेधा, मोदिनी बोधिनी गदा।। 7
गदाधरार्चिता गोधा, गङ्गा गोदावरी गया।
महा-प्रभाव-सहिता, महोरग-विभूषणा।। 8
महा-मुनि-कृतातिथ्या, माध्वी मानवती मघा।
बाला सरस्वती लक्ष्मी, दुर्गा दुर्गति-नाशिनी।। 9
शारी शरीर-मध्यस्था, वैखारी खेचरीश्वरी।
शिवदा शिव-वक्षःस्था, कालिका त्रिपुरा-पुरी।। 10
पुरारि-कुक्षि-मध्यस्था, मुरारि-हृदयेश्वरी।
बलारि-राज्यदा चण्डी, चामुण्डा मुण्ड-धारिणी।। 11
मुण्ड-मालाञ्चिता मुद्रा, क्षोभणा कर्षण-क्षमा।
ब्राह्मी नारायणी देवी, कौमारी चापराजिता।। 12
रुद्राणी च शचीन्द्राणी, वाराही वीर-सुन्दरी।
नारसिंही भैरवेशी, भैरवाकार-भीषणा।। 13
नागालङ्कार-शोभाढ्या, नाग-यज्ञोपवीतिनी।
नाग-कङ्कण-केयूरा, नाग-हारा सुरेश्वरी।। 14
सुरारि-घातिनी पूता, पूतना डाकिनी-क्रिया।
क्रियावती कुरी कृत्या, डाकिनी लाकिनी लया।। 15
लीलावती रसाकीर्णा, नाग-कन्या-मनोहरा।
हार-कङ्कण-शोभाढ्या, सदाऽऽनन्दा शुभङ्करी।। 16
प्रहासिनी मधुमती, सरसी स्मर-मोहिनी।

महोग्र-वपुषी वार्ता, वामाचार-प्रिया सिरा।। 17
सुधा-मयी वेणु-करा, वैरहा-वीर-सुन्दरी।
वीर-मध्य-स्थिता वामा, वाम-नेत्रा शशि-प्रभा।। 18
शर्मदा शङ्करी सीता, रवीन्दु-शिखि-लोचना।
मदिरा वारुणी वीणा, गीतिज्ञा मदिरावती।। 19
वटस्था वारुणी-सूक्तिर्वटजा वट-वासिनी।
वटुकी वीरसूर्वन्द्या, स्तम्भिनी मोहिनी सुहृत्।। 20
मुद्ग्रांकुश-हस्ता च, वराभय-करा कुटी।
पाटीर-द्रुम-वल्ली च, वटिका वटुकेश्वरी।। 21
इष्टदा कृषिभूः कीरी, रेवती-रमण-प्रिया।
रोहिणी रेवती रम्या, रमणा रोम-हर्षिणी। 22
रसोल्लासा रसा-सारा, सारिणी तारिणी तडित्।
तरी-तरित्र-हस्ता च, तोतुला तरणि-प्रिया। 23
रत्नाकर-प्रिया रम्भा, रत्नालङ्कार-शोभिता।
रुक्माङ्गदा गदा - हस्ता, गदाधर-वर-प्रदा।। 24
षड्-रसा द्वि-रसा माला, मालाभरण-भूषिता।
मालती मल्लिकाऽऽमोदा, मोदकाहार-वल्लभा।। 25
वल्लभी मथुरा माया, काशी काञ्ची ललन्तिका।
हसन्तिका हसन्ती च, भ्रमन्ती च वसन्तिका।। 26
क्षेमा क्षेमङ्करी क्षामा, क्षौम-वस्त्रा क्षणेश्वरी।
क्षणदा क्षेमदा सीरा, सीर-पाणि-समर्चिता।। 27
क्रीता क्रीतातपा क्रूरा, कमनीया कुलेश्वरी।
कूर्च-बीजा कुठाराढ्या, कूर्मिणी कूर्म-सुन्दरी। 28
कारुण्या चैव काश्मीरी, दूती द्वारवती ध्रुवा।
ध्रुव-स्तुता द्रुत-गतिः, पीठेशी बगला-मुखी।। 29
सुमुखी शोभना नीतिः, रत्न-ज्वाला-मुखी नुतिः।
अलकोज्जयिनी भोग्या, भङ्गिर्भोगवती बला।। 30
धर्म-राज-पुरी पूता, पूर्ण-सत्त्वाऽमरावती।
अयोध्या योधनीया च, युग-माता च यक्षिणी।। 31
यशोवती च चार्वङ्गी, चारु-हासा चलाऽचला।
हरीश्वरी हरेर्माया, मायिनी वायु-वेगिनी।। 32
अम्बालिकाऽम्बा भर्गेशी, भृगु-कूटा महा-मतिः।
कोशेश्वरी च कमला, कीर्तिदा कीर्ति-वर्धिनी।।33
कठोर-वाक् कुहू-मूर्तिःचन्द्र-बिम्ब-समानना।
चन्द्र-कुंकुम-लिप्ताङ्गी, कनकाचल-वासिनी।।34
मलयाचल-सानुस्था हिमाद्रि-तनया-तनुः।
हिमाद्रि-कुक्षि-मध्यस्था, कुब्जिका कोसलेश्वरी।।35
कारैक-निगडा गूढा, गूढ-गुल्फाति-गोपिता।
तनुजा तनु-रूपा च, बाण-चाप-धरा नुतिः।।36
धुरीणा धूम्र-वाराही, धूम्र-केशाऽरुणानना।
अरुणेशी रतिः स्वातिर्गरिष्ठा च गरीयसी।।37
महानसी महाऽऽकारा, सुरासुर-भयङ्करी।
अणु-रूपा महज्ज्योतिरनिरुद्ध-सरस्वती।।38
श्यामाश्याम-मुखी शान्ता, शान्त-सन्ताप-हारिणी।
गौर्गण्या गो-मयी गुह्या, गोमती गुरु-वाग्-गया।।39
गीत-सन्तोष-संसक्ता, ग्राहिणी ग्रहिणी ग्रहा।
गण-प्रिया गज-गतिर्गान्धारी गन्ध-मोदिनी।।40
गन्ध-मादन-सानुस्था, सुह्याचल-कृतालया।
गजानन-प्रिय गव्या, ग्राहिका ग्राह-वाहना।।41
गुह-प्रसूर्गुहावासा, ग्रह-माला-विभूषणा।
कावेरी कुहका भ्रान्तिस्तर्क-विद्या प्रियङ्करी।।42
पीताम्बरा पटाकारा, पताका सृष्टिजा सुधा।
दाक्षायिणी दक्ष-सुता, दक्ष-यज्ञ-विनाशिनी।।43
तारा-चक्र-स्थिता तारा, तुरी तुर्या तुटिस्तुला।
सन्ध्या-त्रयीसन्ध्य-जरा, सान्ध्य-तारुण्य-लालिता।।44
ललिता लोहिता लम्पा, चम्पा कम्पा कुल-सृणिः।
सृतिः सत्यवती स्वस्था, समना मान-वर्धिनी।।45
मोह-मयी मनस्तुष्टिः, काम-धेनुः सनातनी।
सूक्ष्म-रूपा सूक्ष्म-मुखा, स्थूल-रूपा कलावती।।46
तलाऽतलाश्रया सिन्धुस्त्र्यम्बिका लम्पिका जया।
सौदामिनी सुधा-देवी, सनकर्षि-समर्चिता।।47
मन्दाकिनी च यमुना, विपाशा नर्मदा-नदी।
गण्डकीरावती सिप्रा। वितस्ता च सरस्वती।।48
रेवा चैरावती चेक्षु-मती सागर-वासिनी।
देवकी देव-माता च, देवेशी देव-सुन्दरी।।49
दैत्यघ्नी दमनी दात्री, दितिर्दितिज-सुन्दरी।
विद्या-धरी च विद्येशी, विद्याधरज-सुन्दरी।।50
मेनका चित्र-लेखा च, चित्रिणी च तिलोत्तमा।
उर्वशी मोहिनी रम्भा, चाप्सरो-गण-सुन्दरी।।51
यक्षिणी यक्षा-लोकेशी, नर-वाहन-पूजिता।
यक्षेन्द्र-तनया योग्या, यक्ष-नायक-सुन्दरी।।52
गन्धवती चित्त-गन्धा, सुगन्धा गीत-तत्परा।

गन्धर्व-तनया नम्रा, गीतिर्गन्धर्व-सुन्दरी।।53
मन्दोदरी करालाक्षी, मेघनाद-वर-प्रदा।
मेघ-वाहन-सन्तुष्टा, मेघ-मूर्तिश्च राक्षसी।।54
रक्षो-हर्त्री केकसी च, रक्षो-नायक-सुन्दरी।
किन्नरी कम्बु-कण्ठा च, कल-कण्ठ-स्वना सुधा।।55
किम्पुखी हय-वक्त्रा च, केला किन्नर-सुन्दरी।
पिशाची राज-मातङ्गी, उच्छिष्ट-पद-संस्थिता।।56
महा-पिशाचिनी चान्द्री, पिशाच-कुल-सुन्दरी।
गुह्येश्वरी गुह्य-रूपा, गुर्वी गुह्यक-सुन्दरी।। 57
सिद्धि-प्रदा सिद्धि-वधूः, सिद्धेशी सिद्ध-सुन्दरी।
भूतेश्वरी भूतालया, भूत-धात्री भयापहा।।58
भूत-भीति-हरी भव्या, भूतजा भूत-सुन्दरी।
पृथ्वी पार्थिव-लोकेशी, पृथा विष्णु-समर्चिता।।59
वसुन्धरा वसु-नुता, पृथिवी भूमि-सुन्दरी।
अम्भोधि-तनयाऽलुप्ता, जलजाक्षी जलेश्वरी।।60
अमूर्तिरप्-मयी मारी, जलस्था जल-सुन्दरी।
तेजस्विनी महोधात्री, तेजस्वी सूर्य-बिम्बगा।।61
सूर्य-मूर्तिः सूर-तेजस्तेजो-रूपैक-सुन्दरी।
वायु-वाहा वायु-मुखी, वायु-लोकैक-सुन्दरी।।62
गगनस्था खेचरेशी, शून्य-रूपा निराकृतिः।
निराभासा भास-माना, द्युतिराकाश-सुन्दरी।।63
क्षिति-मूर्ति-धराऽनन्ता, क्षिति-भूल्लोक-सुन्दरी।
अब्धि-याना रत्न-शोभा, वरुणेशी वरायुधा।।64
पाश-हस्ता पोषणा च, वरुणेश्वर-सुन्दरी।
अनिलैक-रुचिर्ज्योतिः, पञ्चानल-गति-स्थितिः।।65
प्राणापान-समानेच्छा, चोदान-व्यान-रूपिणी।
पञ्च-वात-गतिर्नाडी-रूपिणी वात-सुन्दरी।।66
अग्नि-रूपा वह्नि-शिखा, वडवानल-सुन्निभा।
हेतुर्हविर्हुत-ज्योतिरग्निजा, वह्नि-सुन्दरी।67
सोमेश्वरी सोम-कला, सोम-पान-परायणा।
सौम्यानना सौम्य-रूपा, सोमस्था सोम-सुन्दरी।।68
सूर्य-प्रभा सूर्य-मुखी, सूर्यजा सूर्य-सुन्दरी।
याज्ञिकी यज्ञ-भागेच्छा, यजमान-वर-प्रदा।।69
याजकी यज्ञ-विद्या च, यजमानैक-सुन्दरी।
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सर्व-सिद्धि-प्रदं लोके, सर्व-रोग-निवर्हणम्।
सर्वोत्पात-प्रशमनं, ग्रह-शान्ति-करं परम्।।2
सर्व-देव-प्रियं प्राज्यं, सर्व-शत्रु-भयापहम्।
सर्व-दुःखौघ-शमनं, सर्व-शोक-विनाशनम्।।3
पठेद वा पाठयेन्नाम्नां, सहस्रं शक्ति-सन्निधौ।
दूरादेव पलायन्ते, विपदः शत्रु-भीतयः।।4
राक्षसःभूत-वेतालाः, पन्नगाः हरिण-द्विपाः।
पठनाद् विद्रवन्त्याशु, महा-कालादिव प्रजाः।।5
श्रवणात् पातकं नश्येच्छावयेद् यः स भाग्य-वान्।
अ श्व-मेध-सहस्राणि, वाजपेय-शतानि च।।6
सहस्रं नाम-पाठस्य, राज-सूय-शतानि च।
गङ्गा-स्नान-सहस्राणि, चान्द्रायण-शतानि च।।7
तप्त-कृच्छ्रैक-लक्षस्य, राजसूयस्य कोटयः।
सहस्रं नाम-पाठस्य, कलां नार्हन्ति षोडशीम्।।8
पठेन्नाम-सहस्रं तु, स्तोत्रं मन्त्रात्मकं तथा।
किं किं न लभते कामं, देवानामपि दुर्लभम्।।9 ■

It Pays to be a non-Hindu in this Hindu Majority Nation

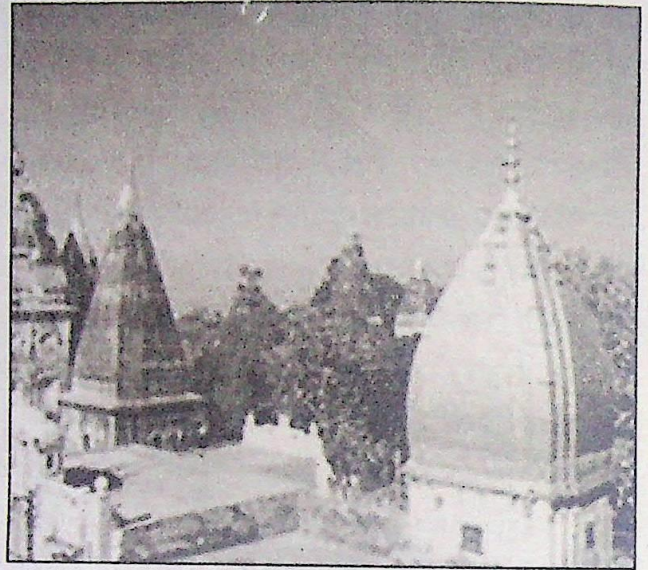
Tarun Vijay

In Jammu, a centre in the memory of Barrister Narendrajit Singh of Kashmir houses a small hostel for girls of the Valley who have lost their parents in terrorist violence. Last month I met a little girl, with a twinkle in her eye, who had seen her brothers and parents getting slaughtered before she fell unconscious. The killers came shouting the name of Allah and glory to Islam.

She was reading the life of Buddha under her teacher Pankaja *didi* and showed no resolve for a violent revenge against those who killed her world when she was just six. But she remembered everything and just before we sat for supper, she asked, "Uncle, why did they kill my papa and mummy and *bhaiya* ?"

Officially, more than 60,000 Hindus have been killed in the bloody jihad waged more vigorously since 1990 in Jammu and Kashmir. Seventy temples destroyed and five lakh Pundits forced to leave their homes, orchards and schools in the Valley because they were served notices that either they leave behind their women and property or be ready to get killed.

Those who see women as a property to be "owned" and "used" and have unleashed a reign of terror across the globe have suddenly found a friend and a sympathiser from surprisingly unexpected quarters - Harvard. Martha C Nussbaum, who is best described in a line that contains the word Harvard University, has used all her skills and brilliance to attack Hindus of India in her recently-published, though yet-to-be-released book, *The Clash Within : Democracy, Religious Violence, and India's Future.*

Right from the first paragraph she has packed lies, utter lies and convenient half-truths to help her predetermined position and to hide the fact that she was unable to find time to study relevant and original source material except those churned out by the extreme hate groups of the Left and jihadi variety. But the facts are sacred to only those who would like to see them.

> **Hindus may be the only people on this planet who are wounded yet blamed for the hurt themselves making the pain more excruciatingly intolerable.**

The biggest perpetrators of violence and hateful campaigns are the jihadis and the left wing extremist groups in India who have, with single-minded zeal, targeted the Hindus for the last five decades. The Indian government is spending billions of dollars to contain Islamic and Left wing terrorism in six most populous states. The number of Hindus killed by these two groups exceeds the total number of Indian troops killed during the First and Second World Wars and the India-China and Indo-Pakistan wars put together.

Since India was partitioned and Independence declared, it's Hindus who have been losing their space and lives. They lost temples and universities teaching spiritual and religious practices in Pakistan and Bangladesh, they lost their numerical strength which is constantly on a decline in the entire subcontinent. The Hindus have been savaged, brutalized and annihilated in the most horrendous manner since 1947 - see the chronicles of Mujaffarabad,

Rawalpindi and Dhaka. Facing jihadis in Kashmir and Maoists and NSCN (fighting a terrorist battle to create an independent Nagaland for Christ) in the heartland and north-east, Hindus may be the only people on this planet who are wounded yet blamed for the hurt themselves making the pain more excruciatingly intolerable.

The real fear for Indian democracy comes from the elite who refuse to see the anguish and hurt of the Hindus who have remained friendly and faithful to their Muslim and Christian fellows in spite of the barbarities in the name of their respective faiths. So Gujarat was not repeated elsewhere in India though Hindus were equally hurt after Godhra. Every Sohrabuddin or Kausar Bi, whatever their history, gets a strong rights group with Hindus leading, to defend them, though we have yet to find a single Muslim group standing up for Kashmiri Hindus or the victims of Godhra.

The worst kind of communalism is that which segregates the responses on the basis of the victims' faith or colour. And the worse violence is through words based on untruths.

Shah Rukh, Amir, Azim Premji or Irfan get the same appreciation and respect in a Hindu home that the Ambanis, Mittals, Dravids or Bachchans get and a Shahnawaz is elected by Hindu right-wing voters from Bhagalpur.

Yet, a metro would be diverted to safeguard the Qutub Minar and a Taj Mahal corridor stopped for protecting the environment around the great marble wonder but the greatest memorial to the Hindu god of righteousness and noble virtues, the Ram Setu, which defines the most valuable heritage site mankind can have, is sought to be destroyed. A Hindu holy man of highest stature is arrested while worshipping in the thick of Diwali night but the same state power refuses to execute a non-bailable warrant against a Muslim cleric citing law and order problems.

Hindu schools are compelled to declare themselves a non-Hindu minority to protect their institutions, like the Ramakrishna Mission, the greatest-ever Hindu reformist movement had to do, but Muslims are given special rights, privileges, subsidies and reservations in jobs and educational institution. It pays to be a non-Hindu in this Hindu majority nation, yet Harvard hate centre's Martha loves to describe Hindus as the most violent threat to our democracy.

The best of the Hindu minds form the most respected and revered community globally - no matter what the flag of their adopted nation is. They prove as patriotio and faithful to their nation as any other indigenous group. And they are the most dynamic supporters of the Hindu right Martha fears so much.

They are unlike the hate support groups of the Martha hue, who are stubbornly opposed to a different view point and try to Stalinise their actions against them - through humiliation, isolation, delisting and blacklisting, all in the name of "protecting democracy, free speech and tolerance"! They support an artist's right to paint a nude Jesus showing some liquid from his penis dropping in the W.C. and a Hindu goddess killing a fully-grown man coming out of her womb, but refuse to give the right to say ' no' to people who find it too offending and filthy.

Martha has written what she loved to write and not what can also be described as an objective intellectual discourse. It's too one-sided and outweighs the ground realities. Hindu groups, of various right hues are the only section describing the oneness of the supreme god and have given best of their ambassadors like Sri Sri Ravi Shankar, Mata Amritanandmayi, Pramukh Swami (Swaminarayan), Pranav Pandya of Gayatri Pariwar and Swami Ramdev, who have addressed the European parliament, Karachi audiences, British knights, Manhattan and Silicon Valley wizards and Iraqi citizens with a message of love and amity. And they are the ones who have not minced words in their full support to a temple at Ram's birth place in Ayodhya. We are the same Hindu right flock Martha paints in bad colours for reasons known to her.

Positioning falsely to kill is a bad intellectual habit. So if Hindu leaders like K S Sudarshan hold a large congregation of Muslims in Ajmer and get applause, should it be ignored? If Hindu groups, the "right wing" RSS of course, celebrate the 150th anniversary of 1857 in the Mecca Mosque in Fatehpuri, Delhi has it to be pooh-poohed as a sham exercise? If Hindu and Muslim groups start a dialogue and come closer, should it be welcomed or its spirit condemned? It's for Martha Nussbaum to think about it.

Being a Hindu means having respect for a

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Lack of Social Concerns in Hindu Faith and Mahatma Gandhi

Prof. Kanhaya Lal Moza

The state of Jammu & Kashmir has witnessed despotic Dogra sway for one full century from 1847 to 1947. The Dogra rulers were, no doubt, devout Hindus. But despite their despotic sway they made no efforts at any point of time to repair the badly battered Hindu social fabric. They have been insensitive to the horribly disproportionate demographic profile of the state which they created by pursuing the policy of integration through the use of their military might. Their myopic vision is illustrated by their unconcern towards the aspirations of millions of coerced converts to Islam anxious to come back into the religious fold of their forefathers. Hindus have never been great social scientists. If we desire that Hindu faith should survive, making deliberate assiduous efforts for the constant regeneration of social concerns becomes imperative. This fact too cannot be gainsaid that Dogra sovereignty over Jammu & Kashmir was never unlimited. It was obviously controlled by the British. But the quantum of whatever political power enjoyed by the Dogra monarchs was never utilized for bringing back neo-convert Rajputs, in spite of their appealing willingness, back into the Hindu fold. Even today we frequently hear Hindus converting to Christianity and Islam in different parts of India. Recently one whole family of Dalit Hindus converted to Christianity in Raipur where Gandhi Memorial College is situated. But we never hear about Muslim and Christian conversion to Hindu faith. This is because unlike Christianity and Islam, Hinduism has no social expansionist mission.

Mahatma Gandhi was painfully conscious about the lack of social concerns in Hindu faith. Some historians justifiably call him the greatest Hindu of the twentieth century. The father of the Indian nation was convinced that in his perpetual striving for union with God, a Hindu loses sight of the social concerns vital to his very survival. Advaita Vedantic Monism, though a potent doctrine for the sublimation of an individual sensitive soul, generates social apathy and indifference. It negates the importance of the corporeal frame in the life of an individual. It inculcates socially harmful propensities like quietism and total rejection of social institutions. In Hindu social order we observe ashbesmeared mendicants with matted locks being held in high reverence and esteem. This is because they reject the importance of body and the institutionalized society. Though a devout Hindu by birth and conviction Gandhiji admired social concerns of Christianity and Islam. He had wonderful admiration for the doctrine of infinite compassion preached by Jesus Christ. The emphasis of Islam on hard physical labour greatly fascinated him. Gandhiji sought to establish institutions that would contribute towards the social regeneration of the votaries of Hinduism. He was convinced that secular polity is not antithetical to the progress and development of Hindu faith. It is this frame of mind which led him to define Education as the development of an individual body, mind and spirit. After Gautama, the Buddha, Gandhiji is the greatest socio-spiritual genius that India has produced. He was convinced that the individualistic spiritual strivings of the bright Hindu minds generate among them stolid indifference towards their brethren occupying lower rungs in the social hierarchy. This callous disregard encourages their conversion to other faiths inimical to the very fundamental sublime tenets of Hinduism. He magnanimously befriended these people and thus contributed significantly towards the prevention of their shameful conversion to other faiths. In the riot-torn Naokhali in West Bengal this saint of great dispassion and detachment, completely purged of any selfish political ambitions, spent a number of months in the hut of a washerman. During this period he administered healing balm to the wounded psyche of the riot victims. He travelled endless miles barefoot

for pulling out of the slough of despair miserable Indians living in far flung comers of Calcutta. Many historians justifiably call Mahatma Gandhi a great fisher of men. Just as Jesus Christ through his infinite compassion persuaded common man to enter into his fold, in the same manner through his sensitive concerns for the lower Indian social rungs he strengthened their resolution to adhere to the faith which teeming Indian millions practised down the centuries. Hinduism has been an intolerant religion to which infinite compassion has been an alien concept. In spite of the lofty and sublime philosophical content of their religion Hindus down the Vedic ages have indulged into orgies of hecatombs. While standing strongly rooted to his Hindu faith, Gandhiji was fascinated by Christian and Muslim .\1it\hles of sensitive social concern which accounts for the tremendous expansionist progress of the votaries of these faiths.

All of us know that 'vaishno jan to ________' was an important item in the devotional repertoire of Mahatma Gandhi. It is a poem written by the fifteenth century Gujrati poet Narsih Mehta who was also a great music composer. Thematically this poem is strikingly different from most of the devotional lyrics sung by devout Hindus. It is not a supplication before God for the grant of various boons and temporal bliss. Here the typical Hindu 'I' and 'Me' gets replaced by 'We' and 'Us'. The poem emphasizes that a true follower of Vaishno faith is one who entertains sensitive social concerns; who has empathic appreciation for the miseries of others; who does not nourish conceit on rendering succour to the needy. While acknowledging essential beauty of every individual, he denounces disparagement of any person; he admires the motherly virtue of inculcating in a youngster the discipline of equanimity; he emphasises the necessity for the exercise of temperance in sexual behaviour and meticulous adherence by the truth. The devotional lyric preaches purging of one's mind off the base propensities like avarice and greed; a true follower of the Vaishnavite faith is one who shatters asunder throttling shackles of attachment and constantly actuates his conduct by rigorous dispassion. Narsih Mehta is firmly of the conviction that a true devotee of God constantly guards himself against indulgence into lechery and violent outbursts of rage. Coming face to face to him ensures salvation to seventy one generations of a fortunate person. ■

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It Pays to be a non-Hindu...

different faith and not just tolerance. Hindus never believed in conversions and "harvesting seasons" for the heathens and pagans. One had to be born in a Hindu family to be a Hindu. It's only in the early last century when Swami Dayananda saw the threat from Christian proselytizers acting under the protection of the British, that he allowed re-conversions or the *shuddhi* movement (purification act to bring back the faithful back home).

A pain is a pain no matter what signatures of the God the body bears. The worst kind of communalism is that which segregates the responses on the basis of the victims' faith or colour. And the worse violence is through words based on untruths. Martha has succeeded in excelling in the art of hurting Hindus more than the jihadis could achieve.

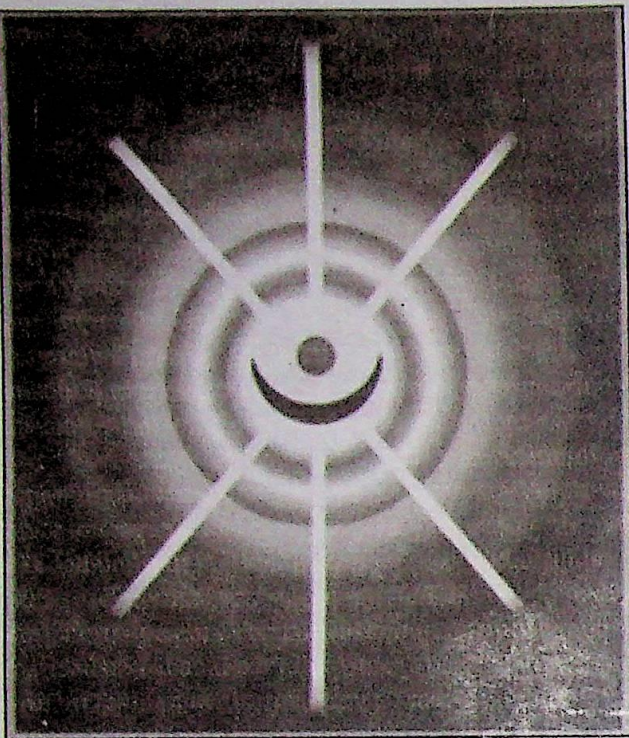
We are not like Americans or the Europeans who have made the lives of Muslims a hell post-9/11.One has to see how a Muslim is treated in Martha's land at the airport, offices and in public places. They can't even dream to climb up the ladder in any sphere.

We are different, or accommodating and respectful to a different viewpoint. A Muslim head of the state was supported and made possible by the same Hindu right groups whom Martha describes as the threat to democracy. And while selecting an appropriate candidate in that period, another strong contender that emerged with the Hindu right support was a Christian, who lost the race because a Christian political leader refused to support him for fear of losing the claim to the Prime Ministership.

This happened not because of any act of benevolence, but we earnestly believe that every Indian no matter what his or her faith, is one of us; we share the same ancestors, language, race, culture and future.

Unfortunately the kind of writings that Martha and her friends have produced make Hindus feel more threatened and many of them feel compelled to Islamise their responses. That's the threat we face today from the false gods of Harvard. Left to ourselves we are quite capable of defending democracy and civil values so painstakingly preserved and practiced over the last 5,000 years. ■

A Brief Historical Sketch of Trika Saivism

M.L. Pandit

As to when historically Saivism was introduced into the Valley of Kashmir is quite uncertain. Tradition has it that it was sage Durvasa who revived the Saivite lore through his three mind-born sons. Insofar as the Trika branch of Saivism is concerned, its origin is ascribed to one of the mind-born sons of Durvasa, namely, Traiyambakaditya. One of the descendents of Traiyambakadity, namely, Sangamaditya, is said to have introduced the Trika system in the Valley of Kashmir during the eighth century AD. He is believed to have been the sixteenth teacher in the line of Traiyambakaditya. This account is mainly based upon the *Sivadrsti* of Somananda, as Somananda himself claims to be the twentieth descendent of the line of Traiyambakaditya.

There were many Trika thinkers who were deeply influenced by the Sakta philosophy of Pradyumnabhatta. Such teachers as Punyananda and Amrtananda were deeply influenced by Saktism. The former wrote an excellent work on Saktism, and the work is known as the *Kama-kala-vilasa*, whereas the latter composed a commentary on it. Amrtananda also wrote a commentary, called *Cidvilasa*, on the *Yoginihrdaya-tantra*. The Sakta tradition was also enriched by such teachers as Sitikantha of thirteenth century and Sahib-Kaula alias Anandanatha of the seventeenth century. The former wrote in old Kashmirian language the *Mahanayaprakasa*, whereas the latter composed *Devinama-vilasa* as well as the *Sivajivadasaka*.

Certain Sivanandanatha initiated a parallel tradition of Saktism, which is known as *Kalinaya*, in the eighth century. Sivanandanatha passed the secret lore of the Kalinaya to his three female disciples, namely, Keyuravati, Madanika and Kalyanika. The Apabramsa passages that appear in the *Tantrasara* and the *Vivarana* on the *Paratrisika* of Abhinavagupta seem to have been composed by Madanika, which Abhinava most probably received from such of his teachers as Ujjata and Udbhata. This female disciple of Sivanaṇdanatha had three main disciples, who are known as Govindaraja, Bhanukacarya and Erakanatha. The preceptorial line of teachers of Govindaraja and Bhanukacarya seem to have become quite influential in the Valley of Kashmir. The teachings of Govindaraja through his disciple Somananda reached Jayaratha through a long line of teachers. The knowledge that Abhinavagupta received of this Sakta school is through the lineage of Bhanukacarya. In addition to these Sakta teachers, there appeared in the Cola country of the South a scholar-saint called Mahesvarananda alias Goraksanatha. He was deeply influenced by Abhinavagupta, and it becomes quite obvious from such compositions of his as the *Maharthamanjari*. He also wrote a commentary, called *Parimala*, on this work. This commentary is a storehouse of information concerning the history of Kashmir Saivism.

These two traditions — Saiva and Sakta — must not be treated as separate and distinct from each other. They, rather, should be seen as the two aspects of one and the same spiritual tradition, which is that of the Trika. For the Trika the Absolute, when looked at or seen from a theological perspective, is both Siva and Sakti, which is to say that the Absolute is not only God, but also Godhead. Although

For the Trika the Absolute, when looked at or seen from a theological perspective, is both Siva and Sakti, which is to say that the Absolute is not only God, but also Godhead. Although reality is single and one, it is understood or interpreted from two perspectives.

reality is single and one, it is understood or interpreted from two perspectives. When God is looked at in terms of transcendence, then he is spoken of as being identical with pure I-consciousness, which is to say that he is transcendent to every physical and mental phenomenon. As transcendent, God shines as the light of the consciousness. God is not only light, but also is awareness. And awareness denotes activity. In relation to God this awareness inclines him towards the exterior manifestation, which results in the display of the cosmic activities of God as Godhead. It is this aspect of the Absolute that is represented by Sakti, whereas Siva aspect constitutes the transcendent aspect. In this manner are synthesised both Saivism and Saktism within the over-all philosophical framework of the Trika.

When an individual, through the descent of grace and through one's effort, come comes to realise within himself that he is none other than the Absolute, then the knowledge that emerges is called recognitive knowledge (*pratyabhijna-jnana*). Most of the methods that the Trika makes use for the purpose of realising the essential nature of the Self belong to the Sakta tradition. The Trika is Saiva insofar as theoretical knowledge is concerned, but is Sakta when it comes to the practical aspect of *sadhana*. In such saint-philosophers as Kallatabhatta, Somànanda and Abhinavagupta both the Saiva and Sakta aspects of the Trika are so synchronized as to form a single whole.

The genius of Abhinavagupta has so synthesised the Saiva and Sakta aspects of the Trika as to give rise to a philosophy that is both non-dualistic as well as theistic. He has so constructed his philosophy as to establish the non-dual Absolute the sole reality. This non-dual Absolute as consciousness has Godhead as its essential nature. The Absolute as non-dual and transcendent is beyond mind, intellect and speech. It is as Godhead that the Absolute, through its cosmic powers, manifests itself as this universe, and therefore assumes the role of God as almighty. As pure I-consciousness the Absolute is not equated to ego, but is identical with self-awareness. The Absolute, thus, is not simply light, but also is awareness.

The static aspect of the Absolute as pure I-consciousness is known as Siva. The dynamic aspect through which the Absolute manifests itself as the universe is known as Sakti or Godhead. Siva is the Absolute as consciousness and Sakti is its nature. The manifest universe is not due to the influence of *maya* or *avidya*. Both *maya* and *avidya*, instead, are the result of Divine Energy. The phenomenal manifestation is not so false as to be equated with the horns of a hare or with the barren woman's son. It is the Absolute itself that appears as the manifest universe. The manifest universe is true when considered from the phenomenal perspective. The manifest universe, when viewed from the absolute viewpoint, is to be understood as being non-different from the Absolute. It is this perspective of the Trika concerning the status of the universe that differentiates it from the Vedantic and Buddhist absolutism.

Further the Trika asserts that the Absolute as consciousness is of the nature of bliss, which means that it displays continuously its blissful nature. It is this blissful nature that creates urge within the Absolute to manifest itself outwardly as the universe. The Absolute, while manifesting as the universe, does not undergo any kind of change, transformation or division. The process of manifestation occurs like that of reflection in a mirror. The powers of the Absolute are reflected within its own self-consciousness, and consequently these reflections get reflected as the manifest universe. Accordingly the Absolute appears as that that is constitutive of the universe, which means that it is God himself who appears as a limited and finite individual. This appearance of the Absolute as the universe as well as entities therein is actualised due the theistic nature of God. In this manner God reduces himself to the category of finitude. It is in the context of this play of the Lord that both bondage and liberation have to be understood. Bondage is that activity of God whereby he obscures his essential nature. In contrast to bondage, we have liberation. And liberation is such an activity whereby the essential nature of the Lord is revealed. Thus bondage and liberation may be seen as constituting the obscuring and revealing activities of the Lord.

The Trika system of thought differs radically

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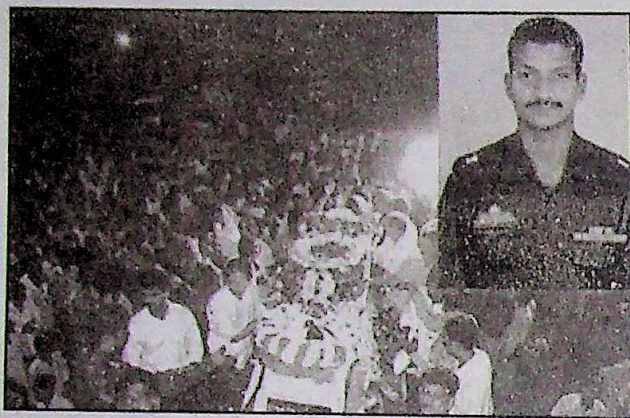
Will Pitambare's martyrdom sensitise us to introspect?

S.Gurumurthy

Residents of Thane, Maharashtra, pay their last respects to Major Manish Pitambare. (Inset) Major Manish Pitambare.

The army commander in Anantnag in Kashmir valley got a tip-off that the head of the dreaded terror outfit Hizbul Mujahidin, Suhail Faisal, was holed up in a crowded locality in the town.

Night was approaching. The mission was clear. Faisal, the coward with guns hiding behind civilians, had to be finished off with zero loss of non-combatants. Major Manish Pitambare, the best officer the commander had had and a dare devil soldier who had had many hits to his credit, was the obvious choice.

His high risk and successful tenure at the war zone was to end in another three weeks' time. But he was called to his last mission before he left the valley. And that became his final mission. He accomplished the mission for his motherland. He engaged and killed Faisal with zero loss of civilians and also saved his buddy who was hit by bullet. But the price he had to pay for this was his own life.

Merely 32, he left behind his shattered wife and child, just 18 months old, who hardly saw his father, besides his aged parents. The brave young soldier perished to relieve his motherland of a dreaded terrorist. This is not, but what follows, is the story.

On the next day, the Indian media - both print and show - had no space even to report on Pitambare's demise, much less celebrate his valour or revere his martyrdom. It was busy otherwise with the trivia the nation, thanks to the easy money that fashions life here, is increasingly becoming obsessed with.

This is tellingly brought out by one Rajeev Issar who happened to surf all Indian news channels on November 28. This is how Rajeev exposed what the stupid India media was obsessed about then.

On November 28, the day after Pitambare killed Faisal and perished, the headline news that dominated the Indian TV news channels all day were these: 'Sanjay Dutt relieved by the court', 'Sirf Munna, not a bhai', '13 *saal ka vanvas khatam*'. Salman Khan praised him as 'a good person'. Big B said 'he's like elder brother to Abhishek'. Priya Dutt said, 'we can sleep well tonight, a great relief'.

The other headline news was 'Shah Rukh Khan replaces Big B in KBC'.

The Parliament in session then was hopping mad at the poor performance of the Indian cricket team! Bored with the trivia in the Indian TV channels, Rajeev began to surf other channels. He was startled to read this news on the BBC: 'Hisbul Mujahidin's most wanted terrorist 'Suhail Faisal' killed in Anantnag, India.

Indian major leading the operation lost his life in the process. Four other soldiers also died.' Shocked at a foreign news channel reporting such important news about the Indian war on terror, Rajeev rushed back to the Indian channels. He says, 'it was past midnight and still Sanjay Dutt was ruling the stupid Indian news channels'.

The news channels were reporting how Sanjay Dutt was pleading with the judge that 'he is a sole bread winner of his family' and 'he has a daughter, studying abroad'. Rajeev's mind contrasted Sanjay with Manish. When Manish took on the terrorist in the dark night hours before Sanjay was pleading in the court on November 28, he never thought he had a daughter of just 18 months or that he was the sole breadwinner of his family. It is precisely to save innocents from AK-47 and bombs of the terrorists that Pitambare perished.

Yet it is Sanjay Dutt, who was given the benefit of doubt in Bombay bomb blast case and the proud owner of AK-47 suspected to be gifted by Dawood Ibrahim, who was the hero of the day's news. Pitambare's daring act or death was thus relegated to be reported in a foreign channel.

More on Pitambare. Just before he left on his final

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13 July 1931: The tragic reality!

Dr. R. L. Bhat

Choudhry Ghulam Abbas has a strange tale to relate about the 'incidents' of 13 July 1931. Says he: 'on 13th July I was in Amiira Kadal in company of a friend engrossed .in a casual gossip. In a few moments, the whole atmosphere became laden with dust. Everything turned dark. I thought It was going to rain heavily. I was about to retire to my lodging when clouds descended upon everything. From earth to the sky all turned into one solid body of dust. It was so dark that I could not see my friend standing just two feet away from me. This cataclysm continued for about three quarters of an hour. Then all was still. The dark sky turned coppery red' (*Kashmukash*, page 60). This is the eye-witness account of an important personage, while the city was in control of rioters and the state police was in a total quandary and was searching for the 'prime minister' Wakefield to order the army out. The Prime Minister Wakefield was just 'not available'. The IG of police was searching for him allover, waiting for his orders while he remained 'unavailable' because he was drinking wine with his friend. Later, Wakefield told the Inquiry Commission that he 'did not know Kadiir was being tried that day'!

Bazaaz has the details (*Inside Kashmir*, pages 128 to 133): Soon after the arrest of Kadiir, there were incessant rains in Kashmir. Waters rose high. For a fortnight people forgot everything as they tried to salvage their homes, properties and selves from the flood. Kadiir's trial began in Session's court on 6th of July 1931. It continued on 7th, 8th and 9th (of July 1931). During these days, people who had 'forgotten everything' came out in large numbers to have a glance (dIdaar!) of the handcuffed (crusader?) Kadiir. They would crowd the court and gather on roads, lanes and streets.

The authorities feared a law and order problem. A high level meeting was held. It was decided that the next hearing shall be held in the central jail itself. The 'decision was kept confidential' but became 'known to everybody'. On 13th July, the day of next hearing, people began to gather outside the jail premises in large numbers. Before the arrival of the session judge, the crowd had swelled to 7000. 'The mob wanted to see the accused.' When the Session's judge arrived, it surged and broke into the jail premises, where upon the judge ordered arrest of the ring leaders.

'The crowd took the bodies in a procession to the city. When it reached Maharaj Ganj, the Hindu shops which had been closed were broken open and looted. Serious rioting followed not only in Maharaj Ganj but also other parts of the city notably Vichar Nag, Nowshehra etc.

The order of arrest excited the mob. It threw stones on police and shook the telephone poles thus cutting off all telephone lines. Attempts were made to set fire to the police lines. Mayhem ensued. It was, says Bazaaz, then that firing was ordered. Ten people were killed. Bazaaz has a significant sentence here: 'on 26th July it was discovered that 21 had died'. 'The crowd took the bodies in a procession to the city. When it reached Maharaj Ganj, the Hindu shops which had been closed were broken open and looted. Serious rioting followed not only in Maharaj Ganj but also other parts of the city notably Vichar Nag, Nowshehra etc. Hundreds of Hindu homes and shops were denuded of their contents and inmates badly handled. Three Hindus were murdered and sixteen injured. Later firing was again resorted, to control a rioting mob, in Nawab Bazaar in which one person was killed'. Many sources name the 'other parts' of the city where the riots took place. They were Bahuri Kadal, Nawab Bazaar, and Nawa Kadal. It was reported that riots at all these different places took place simultaneously. Unofficial figures said that four Hindus had been killed and sixty injured, including a fire-brigade employee who was attacked for trying to extinguish the fire.

Looking at the events is clear that it had noting to do with the freedom or rights. Days before the *Jalsa* at Khanka-i-maula was held, the district magistrate had ordered that no gathering be held there. Yet a *Jalsa* was held without any interference and seven representatives were chosen. Leaders departed and the meeting broke up. Then Kadiir stood up to make his oration. Kadiir had nothing to do with Kashmir, its politics or aspirations. He was an alien -a nobody -an unknown cook, accompanying a European tourist. Abbas says, 'he was a strict follower of the Islamic injunctions and possessed political knack'. Be that as it may, he belonged to Frontier Province of British India, not the state of Jammu and Kashmir. Yet the crowd stayed put to listen to him. Rather, the Muslim crowds had been listening to his fulminations for a week. And, obviously, loved him for it enough to come out for a 'glimpse of his while he faced trial' (before the infidels?). It tells that it had nothing to do with the secular, democratic aspirations, rights or struggle. More than that, it tells volumes about the so-called 'amity' that people readily attribute to the Kashmir majority.

In a trice -okay, in a matter of a couple of weeks! - this amity collects in a planned manner to attack a small minority which had nothing specific to do with the arrest, trial or anything. People have talked of the Kashmiri Hindus being jagirdars and nobles and that they lorded it over the Kashmir majority. An incident, which took place a month or so earlier to 13th July, is most informative in this regard. While the Maharaja was in Europe, a son, Yuvraj Karan Singh, had been born to him. The jagirdars and nobles of Kashmir decided to felicitate him on this happy occasion. A meeting was held in Srinagar in which the nobles and jagirdars of Kashmir set up a committee to present their greetings to the Maharaja. Balea Kaak Dhar, a Hindujagirdar was chosen its president. This greatly angered the Reading Room Party. They 'taunted the Muslim jagirdars ' for choosing a Hindu to head the committee 'and jeered at them'. The taunts and jeers had the desired effect. More than 200 Muslim nobles and *jagirdars* gathered at the house of Miir Maqbuul and formed an alternative committee headed properly by a Muslim to greet the king on the occasion!

Apart from the light this incident throws on the secular pretensions attributed to the Reading Room Party, it tells that there were hundreds of Muslim jagirdars and nobles (Bazaaz uses the term, *rayiises*) in Kashmir. If 200 gathered at Miir Maq buul' s house, many must have been still with the original committee, for the Muslim elite did not quite like the RR Party. It is useful to remember that at present the valley has only 46 MLA. And here there are Muslim jagirdars and nobles in hundreds! To one of these rayiis houses belonged Mirza Afzal Beig. A legend current in his home district Islamabad (Anantnag) says that the horse of his Tonga was so finicky that it refused to walk on dirt roads! It is plainly incorrect to hold that only non-Muslim were jagirdars and nobles who lorded it over Muslims and that Muslims, therefore, had a 'cause' to subject Hindus to loot, arson and killings of 13th July. And, they did it on a cue from the alien Patthaan, who had nothing to do with them, Kashmir or the state, save as being a 'pious Muslim', which Abbas says he was, and deems so sufficient -so 'natural' –a reason that he does not peruse the question at all.

13 July 1931 was no democratic protest. M J Akbar in his 'Kashmir behind the vale', (2002) ominously calls it "the first mass communal violence in the state" (page 70). It ran contrary to the minimal humanist behavior which would desist from targeting a small minority, practically living at mercy of the overwhelming majority enveloping it. The mobs did not attack government or properties of the government, nor did it venture into the areas occupied by the officials. Save for the telephone wires, it targeted nothing but the minority properties, houses and personnel. If it was spontaneous it was an ordered yet most shocking expression of communal frenzy. It may be okay for Choudhry Abbas to thank heavens for giving the 'Muslim movement for freedom' a bloody beginning, but it would only sicken a rational mind. Yet the torch bearers of secularism have been assiduous in their veneration of this day, its content and its appeal. Can this remembrance be anything but reiteration of the communal riot of seventy years ago? Aren't the leaders while renewing their 'oaths' on martyrs' day pledging themselves to carry out the appeal and agenda of Abdul Kadiir?

An oft quoted dimension to the 13 July says that it was a British conspiracy. The Round Table background, chain events of Id day of 1931, the deluge of .posters of 'Islam in danger' (Shabnam Quyoom, in his four-part history, says that the posters had reached Srinagar even before the events at Jammu Police Lines and Id Gah had taken place!), the role of Wakefield before and during the 13 July, and presence of Kadiir all point to a conspiratorial hand. If 13 July is a conspiracy, where are the 'martyrs' and where is the reason for remembering the day each year, save as a blot on the state history? If it was a preplanned thing, the behavior of the Muslim majority is too very shocking, -too inexcusable thereby, especially because of the voluntary participation by the common masses in a most communal display.

Two signal events of recent history, similarly shocking and shameful, involving the Kashmir majority have been the 1979-attack on Jamaati-I-Islami cadres in the wake of Bhutto's hanging by Zia-ul Haq and the selective killings of Kashmiri Hindus in 1989-90 and their subsequent externment from Kashmir.

Indeed, from 1931 to 1990 runs a shameful continuum that gives a broad lie to the presumed tolerance as well as secular outlook of the Kashmir majority! After 13th July, says Bazaaz, "the communalists and pan-Islamists came to occupy the helm of affairs. Not that there was any change in the leadership. That is not necessary in movements of this kind. However, the ideology of the leaders became emphatically communal." This state, its people and its politics has seen ample proof of that communalism ever since. It has had few occasions to examine, much less to protest, the clear communal content of the so-called 'struggle'. Could one expect more open discussion on the point, after seventy years? ■

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Will Pitambare's.............

mission, Pitambare sent an SMS to his wife saying that he was 'leaving for an important mission' and would 'call immediately after returning.' Mugdha, his wife, said, 'I replied and waited for the call, but it never came.' 'For him', she said, 'the army was everything. We were all secondary when it came to his job or his mission.'

Despite being among the best students with the whole world of opportunities open to him in civilian life, he chose to join army to serve his motherland. The Rediffmail.com, an internet news channel, was the only Indian news purveyor to publish a tribute to Pitambare on Nov 28.

Sailesh Dhuri his classmate who wrote the tribute said: 'When I last met him a few years ago - I asked him why don't you take a transfer outside Kashmir. He said his country needs him the most there'. Yes, it was that need of the country for which he martyred. Manish, leaving his young wife and small child, perished for the motherland like thousands of brave soldiers have in her cause - unreported, unsung and unwept. Despite being ignored by the media thousands joined the funeral procession of Manish at Pune. Manish Pitambare and martyrs like him for the country have no space in the media that is addicted to promote Sanjay Dutts, Shah Rukh Khans, KBCs and cricket and is more concerned about Abhishek-Aishwarya marriage and Shilpa Shetty's success in London. The shameless media celebrates the trivia and shuns the martyrs. Will Pitambare's martyrdom sensitise the media to introspect? ■

[Continue from page 27 ......]

A Brief Historical...

both from Advaita Vedanta and Buddhism. The Trika differs from Advaita Vedanta in that it does not consider God as being the result of *maya*. For the Trika the universe is real, and is non-different from the Absolute. In contrast to it, Advaita considers *maya*, which is an external element, as the cause of the universe. Since *maya* can be negated, it means the product of *maya*, which is the universe, can also be negated. And we can negate only that that is not real. It boils down to the assertion that the world is unreal. The Buddhist conception of consciousness as being momentary is not acceptable to the Trika. The Buddhist fail to go beyond dreamless state of animation, which prevents them from penetrating the Fourth State, viz., the state in which is revealed the nature of the Self. It is this lacuna in Buddhist thinking that is responsible in making them to think of consciousness as momentary. In contrast to the Vedantic and Buddhistic views, the Trika thinks of God and his Sakti as being two aspects of one and the same reality.

The God of the Trika is not a lifeless category, but is a God who is full of blissful activity. It is this blissful nature of God that makes him creative and active. And the world of manifestation is nothing but an outflow of this creative urge, which is but bliss. ■

[First part of this article was published in Nov. –Dec. 2006 issue of Vichar. This is the concluding part.]

TRUTH BEHIND 'CUSTODIAL KILLINGS' IN KASHMIR

FAMILIES CLAIM GOVERNMENT JOBS AND EX-GRATIA MONEY FOR MUSLIM YOUTH WORKING IN REST OF THE COUNTRY

Wonder, why terrorism is not ending in Kashmir? Is it actually intense sentiment for some ideal that forces people to lay down their lives or is something else sustaining the saga of death and destruction in Kashmir. Here is just one reason for terrorism to stay beyond expected life span. Ex-gratia relief as also a Government job for one of family members of any "custodial disappearance" under SRO-43 has opened new ways of earning quick money. Hundreds of Kashmiri Muslim youth are working in different states in rest of the country and are not returning to home as their families claim and receive the benefits under the above mentioned scheme. They are being told by their families that Government jobs and ex-gratia money claimed on account of their "custodial killing" would be taken back by the Government if they surfaced anywhere in the Valley.

Though this was known to people for long time, but the practice was exposed recently when two young men, Farooq Ahmed Dar and Mohammad Anwar Bhat of Kupwara surfaced in Mumbai and Delhi and returned to home after 16 and 18 years of "disappearance" respectively. A new chapter of Kashmir's era of separatist militancy was revealed. "Everybody in Kupwara and Srinagar had blamed "renegades" for their "custodial disappearance" and added them to the unending list of the civilians picked up and eliminated by "security forces". As they remained untraced for years, Police and Revenue authorities prepared their cases for ex-gratia of Rs one lakh each as also a Government job for one of their family members. Their parents received the financial support of Rs 2 lakh, due to family members of any civilian killed by militants or security forces, and kept pressing for Government jobs under SRO-43" said media reports

Mohammad Anwar Bhat S/o Abdul Samad Bhat R/o Sonthipora, Kralpora, had "disappeared" in 1989, months before the era of "custodial disappearances" commenced with the eruption of militancy in January 1990. As he reached Delhi and grew up there while working at MJ Plastics of one Mahavir Prasad Jain for years, he developed an affair with Hansar D/o Abdul Jabbar Sheikh, resident of Sinthangumpali, Police Station Borgor, District Dharamapuri, Tamil Nadu. One day, Anwar married Hansar. On April 30, 2007, when Anwar, now father of three children, completed nearly 18 years of his "disappearance", he surfaced back at Sonthipora according published reports.

It was in the year 2003 that the Kupwara family approached Police Station Trehgam with the complaint that Anwar, then just 16-year-old, had been "kidnapped by "unknown gunmen" and was believed to have been killed in custody. Even as human rights activists got an addition to their list of the "custodial disappearance", Police confirmed after" verification" that Anwar had been "missing" and was believed to have been killed by "unknown gunmen". The then Deputy Commissioner, Abdul Majeed Khanday, sanctioned "ex-gratia" relief of Rs one lakh vide his Order No: 1109/DCK/R/Adm/2004 Dated 11-02-2004 and. the amount was handed over to the Bhat family

Farooq Ahmed Dar S/o Mohammad Subhan Dar, resident of Divar Anderbug, Kupwara, after working for a month with a hotel in Lalchowk area of Srinagar, reached Mumbai and got a catering job with Chetan Goradia's Hansa Caterers, at A-1 Dhayal Apartments, opposite Kent Towers, Bonvali, in West Mumbai. After working there for years, he too developed an affair with a young Hindu girl, namely Sangeeta. Months after consummation of the marriage, Sangeeta was taken ill. Farooq snapped the nuptial knot after Sangeeta tested HIV Positive at a hospital. Days after, Farooq himself tested HIV Positive. As doctors told him that his chances of recovery and survival were minimal, Farooq decided to return home deserting his wife unceremoniously. Farooq had "disappeared" in May 1991. During the course of his "disappearance", Farooq's family approached not only Police but also Association of Parents of Disappeared Persons (APDP)—not in 1991 but in 2003. Even a demonstration was organised to mark Farooq's entry into the Valley's "10,000 custodial disappearances" four years ago.

Back home, Farooq discovered that he too had been placed among the victims of "Operation Tiger", a drive of alleged custodial killings by security forces in 1991-92. Taking cue from a number of parents of the "missing civilians" and human rights activists, Farooq's father approached Police Station Lalpora on November 11, 2003, with the complaint that his son had been "kidnapped by unknown gunmen" and was believed dead. He too staked claim on ex-gratia of Rs one lakh as also a Government job to the family under SRO-43. With "Healing Touch" being the buzzword of PDP-led coalition Government, Assistant Commissioner (Revenue) Kupwara, forwarded Subhan Dar's application to SHO Police Station Lalpora vide his No: Relief/34292 Dated 22-11-2003 for verification.

In his "Factual Report" to SSP Kupwara, SHO Lalpora verified vide his No: 614/5A/PSL/03 Dated 10-12-2003 that 15-year-old Farooq had been "kidnapped by unknown gunmen when he was coming out of his home in connection with some work". He reported that Farooq's whereabouts were not known. According to SHO's report, Farooq's father had failed to lodge a miss-

ing report at the Police Station in 1991-2003 period for fear of gunmen. On "Police verification", DC Kupwara, Abdul Majeed Khanday, sanctioned ex-gratia relief of Rs one lakh and payment was made to the Dar family by cheque.

Officials at DC's office in Kupwara confirmed to media that ex-gratia of Rs 2 lakh had been made to the Bhat and the Dar families. They revealed that the authorities also processed their cases and were looking for two Government jobs for the families under SRO-43. in an attempt ot justify their action officials incharge of Relief section at DC's office said that anybody untraced for seven years was "supposed to be dead". When it was pointed out that death could have occurred by many factors and "unknown gunman" was not the only source, they pleaded that both the cases had been "processed and sanctioned" on Police verification.

SSP Kupwara, Vijay Kumar, confirmed that both the missing youth, whose families had claimed and taken ex-gratia relief of Rs 2 lakh, had surfaced in Kupwara after 16-18 years. He said that both the youth met him at his office and revealed how they had been working and staying in Delhi and Mumbai but had been labeled as "dead" in Kupwara. He said that Anwar was staying with his siblings while HIV Positive Farooq had returned to a Mumbai hospital after staying at home in Lolab for about a month. According to him, family members of the duo pleaded that they had approached the authorities when many people told them that Farooq and Anwar had been "kidnapped by renegades and killed in custody by Army". He said that Police had just submitted a report to DC Kupwara who would take a decision in the cases never heard of in the last 18 years of militancy in Kashmir.

SSP said that Farooq and Anwar revealed that hundreds of Kashmiri youth had been, like them, working in several Indian states but were not returning to home as they had been told by their families that Government jobs and ex-gratia money claimed on account of their "custodial killing" would be taken back by the Government if they surfaced anywhere in the Valley. He said that a Police party, after completion of the local investigation, would visit Delhi and Mumbai to find whether Farooq and Anwar had really remained out of touch with their families or they were taking refuge under a cooked up story.

Meanwhile, Police Station Nehru Park has traced 17-year-old Mohammad Saleem Jafri S/o Abid Jafri R/o Allah Pir, Pooch, in Boulevard area four years after he had disappeared while going to his school in Pooch on March 28, 2003. •

DISTURBED PARLIAMENTRY COMMITTEE URGES UPON MHA TO ASK J&K GOVERNMENT TO SEND REHABILITATION SCHEME EXPEDITIOUSLY

The Parliamentary Standing Committee of MHA has once again strongly urged upon the Ministry to further impress upon the J&K Government about the necessity of sending schemes for relief and rehabilitation of Displaced community of Kashmiri Pundits expeditiously and implement them in time. State government for years has failed to prepare schemes for relief and rehabilitation of the displaced community resulting in not only reduction of amount allocated at BE but actually spending less than the reduced estimates. The Ministry of Home Affairs stated before the Committee that the schemes were not forthcoming from the State of J&K. As a result of this, though migrants are living in sub-human conditions in rehabilitation camps, funds allocated for that purpose are not utilised fully. In view of this, the Committee in its 119th Report had recommended that Government should impress upon the J&K Government to come forward with schemes in time and implement them without delay. But in spite of this, the Committee was disturbed to learn that against the BE 2006-07 provision of Rs. 120 crore the expenditure during 2006-07 was expected to be only Rs. 70 crore. The Committee once again strongly urged upon the Ministry to further impress upon the J&K Government about the necessity of sending schemes expeditiously and implement them in time so that all the J&K migrants are rehabilitated without further delay.

The scheme for relief and rehabilitation of J&K migrants, the committee noted, has been introduced by the Government to minimise the difficulties and hardships of the migrants and to provide them a reasonable amount of sustenance and support. There are 55,950 Kashmiri migrant families of whom 34,562 families are in Jammu, 19,338 families in Delhi and 2050 families in other States/ Uts, the report notes.

In its 112th report the House Committee had said that the targeted attacks by the militants against civilians in the initial phases of the terrorist violence in J&K forced a large number of Kashmiri Pandits and a sizeable number of Sikhs and other Hindus and a few Muslims-to migrate from the Valley in 1990s. There were 56487 migrant families as per official records. The Central Government initiated a policy to provide relief and rehabilitation to such families/people. The thrust of the policy was to minimise the difficulties and hardships of the migrants and provide a reasonable amount of

sustenance and support. Various State Governments/ UT Administrations were reimbursed by the Central Government for providing relief to such Migrants.

The Committee was also informed that a study team of Advisor, Planning Commission and Joint Secretary in Ministry of Home Affairs had studied the living conditions of migrant camps. The team had found living conditions grossly inadequate.

The Committee expresses its deep concern over the living conditions in rehabilitation camps of Kashmiri migrants in Jammu and Delhi and Government's dilemma and lack of clear vision on the future of these migrants. The Committee is of the considered view that the migrants should be sent back to the valley only when adequate security of their lives and properties is ensured. Keeping in view the living conditions in the camps, the Committee feels that Government instead of projecting a saving Rs. 174 crore under Relief and Rehabilitation should have utilised the full amount allocated under the said head for improving the living condition in these camps. The Committee is also of the view that instead of conducting studies on migrants some concrete steps to improve their living conditions should be taken urgently.

During 2005-06, Rs. 153.11 crore was allocated at BE, which was reduced to Rs.129.30 crore and the actual amount spent was Rs. 108.73 crore. In 2006-07 a provision of Rs. 120 crore was kept at BE for rehabilitation schemes and relief measures for Kashmiri migrants and this amount has been retained in BE 2007-08 in spite of projection of Rs. 130 crore for the same year. The officials of Ministry of Home Affairs during their presentation stated that the amount of Rs. 120 crore has been retained in BE 2007-08 due to receipt of fewer claims for reimbursement from the State Government of J & K.

The Committee regrets, it says, to observe that the Government is not serious in fully utilising the amount allocated at BE stage for rehabilitation of J & K migrants. When Central Government has made the allocation, State like J & K should have come forward with the schemes for utilising the money, particularly in view of its being a terrorist savaged State. The Committee further observes that the State Government should not have any hesitation in formulating the schemes for which Central Government is prepared to allocate necessary funds. The Committee, therefore, reiterates its recommendation made in its 112th Report (para 8.3, page 15) on Demands for Grants (2005-06) that the full amount allocated for the rehabilitation schemes for the J&K migrants should be utilised. ●

FIND ARCHAEOLOGICAL EVIDENCE OF THE BUDDHIST CONFERENCE HELD IN KASHMIR VALLEY: J-K GOVERNMENASKS ASI

The Jammu and Kashmir Government has decided to approach the ASI to determine if there is any archaeological evidence of the third international Buddhist conference held in Kashmir Valley in the 3rd Century BC at the time of King Kanishka.

The Government wants the ASI to conduct an exploration for copper plates on which the proceedings of the third Buddhist conference are believed to have been recorded. These copper plates were later put in stone boxes and buried.

The conference is believed to have been attended by over 500 Buddhist scholars from around the world. It was held over six months and, after it, Buddhism spread to China and Central Asia.

The conference was held at the time of the reign of Kanishka. A Kushan king, his empire extended from northern India to Central Asia and was famous for its military, political and spiritual achievements. While his capital was at Balkh in northern Afghanistan, the regional capitals were located at Peshawar (now in Pakistan) and Mathura in India.

A heritage conference held in the Valley recently had stressed the need to unearth the copper plates on the Buddhist conference. Since the state Archives Department is ill-equipped to do so, said Director, Archives and Archaeology, S K Qadri, it had decided to approach the ASI.

What may prove difficult, however, is tracing where these copper plates were buried. While some believe that the third Buddhist conference was held at Kundalwan, others say it may have been at Kanilwan in Anantnag or even at Kanispora in Baramulla or Pariashpora or in Zabarwan hills.

"We recently dug out an urban settlement of the period of Kanishka near Kudbal in Anantnag. This led us to believe that the copper plates related to the Buddhist conference may also be found here," said one Archives Department official.

If found, the copper plates would not only be an archaeological treasure, but also put Kashmir in the Buddhist tourism circuit.

SCIENTISTS EAGER TO FIND IF LARGE SCALE EXTINCTION HAPPENED IN ZEWAN KHUNAMUH (Kashmir)

Geologists from across the globe are showing a keen interest in Zewan Khunamuh, in Kashmir. A geological site located 15 kms from Srinagar, Zewan Khunamuh could hold remains of thousands of marine

species which once existed in this part of the world.

About 95 per cent of the marines species which existed in this area were wiped out some 260 million years ago.

"It was the largest extinction of marine species in the geological records of the world. Hardly 5 per cent of the species that once lived here survived. Later, new marine species evolved," said Dr G M Bhat, eminent geologist and professor at the Geology Department of Jammu University.

He said the Permian-Triassic Section at Zewan Khunamuh presents immense potential for research on these extinct species.

This large-scale extinction, he said, happened much before dinosaurs came into existence. The dinosaurs disappeared around 65 million years ago. Bhat said, "Two prime reasons cited for the extinction are the emergence of some toxic elements in the sea and the change in climate."

The Permian-Triassic Section at Zewan-Khunamuh is considered the best global stratotype for a study on those marine species because nowhere else in the world does such a vast geological record of the period exist. "It is because of these geological records that geologists are showing interest in coming to Kashmir and conducting a sustainable research of the fossils," Bhatt said. The research will be conducted in joint collaboration with the Jammu University. "Geologists will be from some renowned institutions, including the University College London, Geological Society of London, and from the US and Canada," he said. In fact, a renowned geologist from Canada, Prof M E Brookfield, was on a visit here with a delegation of geo-scientists. "Another concern raised by the geologists is about the protection and preservation of this site. No efforts to conserve the site have been made by the state, despite its global significance," Bhatt said. Bhat said that Brookfield is expected to write to the Government of India for the protection and preservation of the Zewan Khunamuh.

"Jammu University will also write to the Central Government for declaring the site a national heritage and develop it as a geo-tourism spot," he said. (Express India)

Gani Bhat Slams Mufti, Says Can't fight till Qayamat

The former Hurriyat Conference (M) chairman Professor Abdul Gani Bhat lashed out at pro-Indian politicians of Kashmir valley for trying to create confusion by claiming that they are presenting the road map. "Today I want to snatch the vital weapon from the hands of those people (obvious reference to Mufti Sayeed and PDP), who by resorting to mere rhetoric are misleading the masses,' Professor Bhat announced while addressing people at Idgah on the occasion of death anniversary of Mirwaiz Muhammad Farooq and late Abdul Gani Lone who were assassinated in 1990 and 2002 respectively.

While explaining the dynamics of the formula put forward by the Pakistan President, the Professor said, "Self governance is a concept and not a concession. It means no masters no surrogates and all are equal." According to Professor Bhat after self governance is implemented Kashmiris will have their own President, Prime Minister, own assembly, Supreme Court and their own Election Commission.He said that demilitarization would lead to the withdrawal of troops from the state and joint management will make it possible for India, Pakistan and Kashmiris to handle some issues jointly. "By opening all the roads, people from both the Kashmirs would be able to travel freely and there will be no restrictions on the movement of Kashmiris," Professor Bhat said.

The former Hurriyat (M) chairman said, "Some people say this is nothing but I want to ask them do we have to fight till Qayamat."

Chairman Mirwaiz Umar Farooq in his address urged the Prime Minister Dr. Manmohan Singh to build consensus in India for resolving the Kashmir issue. "The time has come for the Prime Minister to evolve a consensus on the Kashmir issue. He should initiate talks with the BJP, Left and other political parties to make them aware about the progress made on Kashmir," he said. Referring to the unity among pro-freedom parties the Mirwaiz said, "We've always stressed for forging unity and anybody who wants to joins us is welcome." Bilal Gani Lone son of the slain Hurriyat leader, Abdul Gani Lone, during his address blamed the mainstream political parties for creating confusion among the masses. "NC and PDP are trying to convey it to the people that there is no difference between us and them".

Kashmir tree protest is ignored

The plane trees are becomingly increasingly rare in Srinagar. Kashmir University has decided to build a guesthouse despite objections that it will threaten nearby chinar (plane) trees. Environmentalists have been protesting against the construction in Naseem Bagh. Some 30,000 chinars have been lost in Kashmir in the past three decades.

About 100 students at the Kashmir University went on a two-day hunger strike last week in protest against the construction of the guest house. One of them, Inamul Haq, vowed to carry on the protest.

"This garden is our national heritage. We cannot replace a chinar by another chinar within few years. Even if authorities expel us from the university, we'll continue our protest, " he said.

University Vice Chancellor Abdul Wahid said that the chinars are a great asset. But the university is not there to protect heritage, he added. Mr Wahid said the guest house is being built about 8m away from the chinars so the trees will not be damaged.

But the state's chinar development officer warned that the trees spread their shallow roots far and wide and can survive only if construction takes place at a minimum distance of 50m. He said if the guest house was built, it would trigger the "slow death of the chinar".

Known as the crown tree, the majestic chinar has become part of Kashmir's identity since it was introduced hundreds of years ago. A survey conducted recently shows that more than 30,000 chinar trees - 65% of the total - have been lost over the past 30 years. The number has dwindled from 42,000 in 1976 to a mere 16,000 today.

(BBC)

Muslim astronaut in space worship problem

HOW do you pray facing Mecca five times a day when you are circling the Earth 16 times every 24 hours? This is one of the problems facing Malaysian authorities as they prepare to send their first man into space. There are others: how to hold the prayer position in zero gravity, ensure that only halal freeze-dried food is in your space cupboard and perform your ritual ablutions before worship? They have all been answered by a team of Islamic scholars and scientists that has spent more than a year working on guidelines for the astronaut.

The Malaysian will travel to Russia's International Space Station in October, in exchange for a lucrative arms deal. The Government hailed the mission as an important milestone but religious scholars questioned how a practising Muslim could accommodate worship with the demands of space travel.

The space station travels around the world at 27,000km/h, making Mecca a target in perpetual motion. With 16 orbits a day and five daily devotion sessions determined by times of sunrise and sunset, devout Muslim astronauts could find themselves chanting their prayers as many as 80 times in 24 hours.

Water is a valuable commodity in space, but Muslims are required to wash before each prayer session. The holy month of Ramadan also falls during the mission. All Muslims are required to abstain from food during daylight hours — but what is daylight in space?

Only two Muslims have gone into space, Prince Sultan bin Salman of Saudi Arabia, who travelled on the US shuttle Discovery in 1985, and Anousheh Ansari, an Iranian-American space tourist, who went to the space station last year. Both had to work out their obligations on their own.

Malaysia insists, however, that maintaining Islamic beliefs "is mandatory for Muslims in every situation, time and place". Mustafa Abdul Rahman, the head of the nation's Department of Islamic Development said: "Circumstances on the ISS that are different from circumstance on Earth are not an obstacle for an astronaut to fulfil a Muslim's obligations. " Two finalists remain from 10,000 applicants: Sheikh Muszaphar Shukor and Faiz Khaleed.

The winner will be told that he may choose to fast in space or make up for it when he returns. If an astronaut doubts that the food provided is halal, he "'should consume it only to the extent of restraining hunger".On prayers to Mecca, however, the guidebook sidesteps. These should be performed, it says, "according to the capability of the astronaut".

[The Australian: May 02, 2007]

Thousands of manuscripts lost in years of terror in J&K

Years of turmoil in the Kashmir valley has not only cost hundreds of human lives but also eroded the ancient historical and cultural ethos of the state in the form of thousands of rare books and manuscripts that have been burnt or destroyed by religious hardliners.

"It has come to the notice of the National Mission of Manuscripts that thousands of rare manuscripts have been lost in the years of terrorism in J&K," said Dr Dillip Kumar Rana, Assistant Director of the Mission. "Most of the manuscripts that have been lost are in huge fires caused by terrorists and religious hardliners in ancient buildings like the Charar-e-Sharif and other art and cultural centres located in the Srinagar," Rana said.

Rana, was referring to the art centres like the Islamia college building (a repository of rare manuscripts and books) which was destroyed when militants set it ablaze on October. 14, 1990. A fire had broken out in the Jammu and Kashmir Academy of Art, Culture and Languages in june 1999 which is known to be store-house of cultural heritage of the State.

However, the National Manscripts Mission formed under the Union Ministry of Culture in 2003 has no account of how many rare books and manuscripts have been lost in about two decades of militancy in

the Kashmir valley, Rana said. He said the mission had come to know about individuals who have managed to save some of the manuscripts.

"For instance, we have come to know about a resident of Srinagar Manjoor Ahmed Daiku who has a personal collection of about 16,000 manuscripts most of which have been saved from fires," Rana remarked. He said that some of the rare manuscripts still survive in the Sri Pratap Singh Musuem in Srinagar which houses the prized Gilgit manuscripts (Sangahata-Sutra) written during the 5th-6th century AD on birch bark. These manuscripts are regarded as one of the oldest in the world and here we have got about 600-700 bundles of these Gilgit manuscripts, he added.

"The manuscripts have been declared a national treasure," Rana said. The musuem also contains valuable manuscripts in different languages covering many aspects like religion, history, literature, arithmetic and others. These scripts and inscriptions are on various materials such as birch bark, hand-made paper, wood, stone and cloth. The Gilgit manuscripts were accidentally discovered in 1931 when a group of cattle grazers unearthed a box in the region of Gilgit (now part of Pakistan administered Kashmir) in the then undivided J&K State.

"The mission has far managed to conduct a survey in 14 states and have so far located 32 lakh manuscripts," said Rana adding J&K region was yet to be surveyed. "Of the manuscripts that have been located we have managed to document about 21 lakh of them and incorporated them into a national data base which exists at the mission's premises in New Delhi," he said. "Those manuscripts which we felt were very rare and contianed important references have been digitalised," Rana said adding the mission has digitalised 24 lakh folios of manuscripts. (PTI)

Kashmir Valley wakes up to Buddhist tourism

Srinagar, June 6 (IANS) The scenic Kashmir Valley has finally woken up to its lesser known Buddhist legacies to attract tourists from across the world.

Taking a cue from the central government sponsored 'Come to India - Walk with the Buddha' campaign, which targets tourists from Southeast Asia, Kashmir plans to revamp the Buddhist heritage of the valley.

'We have historical links with Buddhism and need to do something to promote its legacies in the valley,' Farooq Ahmed Shah, director of the state tourism department, told IANS.

The idea is to open up the centuries-old Buddhist places of worship in the valley to foreign and Indian tourists who throng the Buddhist-dominated region of Ladakh. 'This would not only glorify our past but also give a much-needed fillip to foreign tourism in Kashmir,' Shah added. He said the tourism department would develop a 'Buddhist circuit' of Kashmir.

'We have asked the central government to include the Kashmir Valley in its Buddhist tourist circuit.' 'The government has earmarked Rs.20 million for the first phase of preservation and developmental plans of two monasteries in Kashmir - at Harwan in Srinagar and at Ushkura in Baramulla,' Shah said. The state had also approached the Archaeological Survey of India (ASI) for the preservation of these Buddhist heritage sites.

Harwan, 20 km from the heart of Srinagar, houses the 3rd century Kushan sites. Located at the bottom of Zabarwan hills towards the northern bank of Dal Lake, it was once a thriving Buddhist centre.

It has also been established that the great Kushan ruler Kanishka had held the Fourth Buddhist Council here in the 1st century AD. Remains of a monastery and a stupa, though in a state of neglect, can still be seen. Surviving tiles of the ruins display a variety of sculptural and decorative motifs.

Monastic establishments and terracotta artefacts have also been unearthed in Ushkura, known as Haviskapura in ancient times, in north Kashmir's Baramulla district, some 100 km from here.

Similar discoveries were also made at Ambaran Akhnoor in Poonch, over 30 km west of Jammu. Historians believe that Akhnoor was a stopover for Buddhist monks travelling from Patliputra (now Patna) to Takshasila or Taxila (now in Pakistan).

Buddhism at one time flourished in the Kashmir Valley though its imprints are slowly getting wiped away due to apathy on the part of the state and the people.

Buddhism, it is believed, had become a dominant religion in Kashmir during the time of emperor Asoka. It is also said that Srinagar, known as Shrinagari in ancient times, was first established by Asoka. Though Buddhism is said to have entered Ladakh from the Kashmir Valley, the monasteries are well preserved in Ladakh, Zanskar and Kargil while being abandoned in the valley. The twin districts of Ladakh and Kargil have extensively benefited from religious tourism. Lakadh last year received over 43,000 foreign tourists, according to official figures.

According to a study by the Federation of Indian Chambers of Commerce and Industry (FICCI), about 200,000 Buddhist tourists visit India every year. It estimates that this number could witness a sharp 400 percent rise by 2012 if Buddhist circuits are identified, restored and their infrastructure upgraded.

The study adds that Buddhist tourism could yield India $1 billion annually in the next five years, up from the current $125 million. Shah, a pioneering force behind the revival of Kashmir's tourism sector, said the state had enormous potential to attract heritage tourists. 'We were quite inspired by the FICCI findings,' Shah said. 'If everything goes as planned, Kashmir might as well benefit from the Buddhist tourist influx,' he added.

By IANS Wednesday June 6, 2007

Bhim flays Mufti for challenging State's accession with Union of India

Jammu and Kashmir National Panthers Party chief Prof Bhim Singh has described Mufti Mohd Sayeed, PDP supremo, security threat in the State, which has become obvious from his latest statement, challenging State's accession with Union of India.

Prof Bhim Singh demanded an explanation from the Congress leadership for protecting and aligning with a party which has launched a hate campaign against the Army and preaching secession while enjoying full confidence of the Congress leadership.

The JKNPP chief warned of dire consequences in case the Mufti and his party did not stop this vicious campaign, which intends to revive and promote the interests of Jamaat-e-Islami at the cost of national integration and sovereignty of the State. He wondered how the electronic media including AIR and DD was actively projecting anti-national agenda of PDP.

Prof Singh called upon the people of the State, especially the youth to beware of the dangerous agenda of Mufti and his party, which has been playing double game with Kashmiris since 1972 as it was Mufti who as PCC president surrendered six seats in the Assembly for Jamaat. Prof Singh added that the Mufti created MUF to outwit national parties in the State in 1987 and again as Union Home Minister he got 5 militants released from jail in exchange of his daughter from the so called kidnappers.

Moreover his daughter signed proposal form of the Congress candidate in the presidential poll and in the same breadth, the Mufti asked India to remove the Army from Kashmir and challenged the accession with Union of India, Prof Bhim Singh further said, appealing the people and youth to oppose, expose and defeat the ugly designs of all those elements which have been exploiting Kashmiris.(DE-28-06-07)

Weapons taken for HM commanders MLA's kin involved in stealing 3 rifles

Police recently arrested three constables and quizzed former National Conference MLA from Inderwal Assembly segment Qazi Jalal-ud-Din and his son after it was established that son of Qazi's sister-in-law had stolen three rifles from his house at Hadyal, Kishtwar on the directions of Hizbul Mujahideen outfit.

Mohd Amin Bhat son of Mohamadu Bhat, a resident of Sigdi, Chatru in Doda district, who happened to be son of the ex-MLA's sister-in-law, has turned out to be prime conspirator in stealing three weapons including two AK-47 rifles and a carbine belonging to three police constables, posted as Personal Security Officers (PSOs) with Qazi Jalal-ud-Din, who had represented Inderwal in 1996-2002 Assembly.

Sources said Qazi Jalal-ud-Din and his sons have also been questioned by police as the person who had decamped with weapons for the militants was their close relative. Their statements have been recorded, they added.

According to sources, police was investigating a conspiracy angle among PSOs of the MLA, Mohd Amin Bhat and Hizbul Mujahideen militants. Under the conspiracy, all four PSOs left their weapons inside the ex-MLA's house on July 13 and left for a walk. As Amin Bhat was a regular visitor to the house of Qazi, being his close relative, he removed three weapons from the house and left.

For 24 hours, the incident was not reported to police. While missing of three rifles should have been brought to the notice of police within minutes, the cops took more than 24 hours to report the incident at Kishtwar police station giving enough time to Amin Bhat to move out of Kishtwar safely.

Sources said the ex-MLA and his sons were questioned twice and would again be quizzed as Amin Bhat was their close relative. They, however, couldn't say as to whether the former Legislator or his sons had anything to do with the missing of weapons.

This is for the first time when three rifles, commonly used by militants for subversive activities, have gone missing from the house of a former MLA and prominent political leader. There have, however, been a number of incidents reported in Doda district where in police constables have handed over their rifles to militants either "out of fear" or sold them for money. Weapons had also been looted by the militants from police posts with connivance of police personnel.

As reported, Qazi Jalal-ud-Din had been allotted four PSOs—two each from Security and District Police with each of them equipped with a rifle. Three rifles went missing from their house on June 13 evening while a report of the missing was lodged with Kishtwar police station on June 14 evening. (DE-22-06-07)

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Jammu Kashmir has lowest poverty ratio

Jammu and Kashmir has the lowest poverty ratio at 5.4% according to the state level data on poverty ratios during 2004-05 of the planning Commission and highest poverty ratio was for Orissa (46.4%). States with poverty ratio of less than 15% were Jammu & Kashmir, Punjab, Haryana, Himachal Pradesh, Delhi and Andhra Pradesh. As against them, states with poverty ratio above 30% were Maharashtra, Uttar Pradesh, Bihar, Jharkhand, Madhya Pradesh, Chattisgarh, Uttarakhand and Orissa. This means that in spite of the terrorism and violence people below poverty line in J&K is lowest in the country. It explodes the myth that poverty is the reason for terrorism in the state. Following is the table showing **Number and Percentage of Population below poverty line (2004-05) based on URP Consumption**

S.No.	State	Rural		Urban		Combined	
		% of Persons	No. of persons (in lakhs)	% of Persons	No. of persons (in lakhs)	% of Persons	No. of persons (in lakhs)
		(1)	(2)	(3)	(4)	(5)	(6)
1	Jammu & Kashmir	4.6	3.7	7.9	2.2	5.4	5.9
2	Punjab	9.1	15.1	7.1	6.5	8.4	21.6
3	Himachal Pradesh	10.7	6.1	3.4	0.2	10.0	6.4
4	Goa	5.4	0.4	21.3	1.6	13.8	2.0
5	Haryana	13.6	21.5	15.1	10.6	14.0	32.1
6	Delhi	6.9	0.6	15.2	22.3	14.7	22.9
7	Kerala	13.2	32.4	20.2	17.2	15.0	49.6
8	Andhra Pradesh	11.2	64.7	28.0	61.4	15.8	126.1
9	Gujarat	19.1	63.5	13.0	27.2	16.8	90.7
10	Assam	22.3	54.5	3.3	1.3	19.7	55.8
11	Rajasthan	18.7	87.4	32.9	47.5	22.1	134.9
12	Tamil Nadu	22.8	76.5	22.2	69.1	22.5	145.6
13	West Bengal	28.6	173.2	14.8	35.1	24.7	208.3
14	Karnataka	20.8	75.0	32.6	63.8	25.0	138.9
15	All-India	28.3	2209.2	25.7	808.0	27.5	3017.2
16	Maharashtra	29.6	171.1	32.2	146.3	30.7	317.4
17	Uttar Pradesh	33.4	473.0	30.6	117.0	32.8	590.0
18	Madhya Pradesh	36.9	175.7	42.1	74.0	38.3	249.7
19	Uttarakhand	40.8	27.1	36.5	8.9	39.6	36.0
20	Jharkhand	46.3	103.2	20.2	13.2	40.3	116.4
21	Chattisgarh	40.8	71.5	41.2	19.5	40.9	91.0
22	Bihar	42.1	336.7	34.6	32.4	41.4	369.2
23	Orissa	46.8	151.8	44.3	26.7	46.4	178.5

Note: States have been arranged in the ascending order on the basis of combined poverty ratio in 2004-05.
Poverty line Rs. 356.0 in rural areas and Rs. 538.6 in urban areas (Per capita monthly expenditure)
Source: Planning Commission, Press Release, March 2007.

Five States, namely, Uttar Pradesh, Maharashtra, Bihar, West Bengal and Orissa accounted for 166 million poor (about 55% of the total poor estimated at 302 million). This shows the high concentration of poor in these 5 states.